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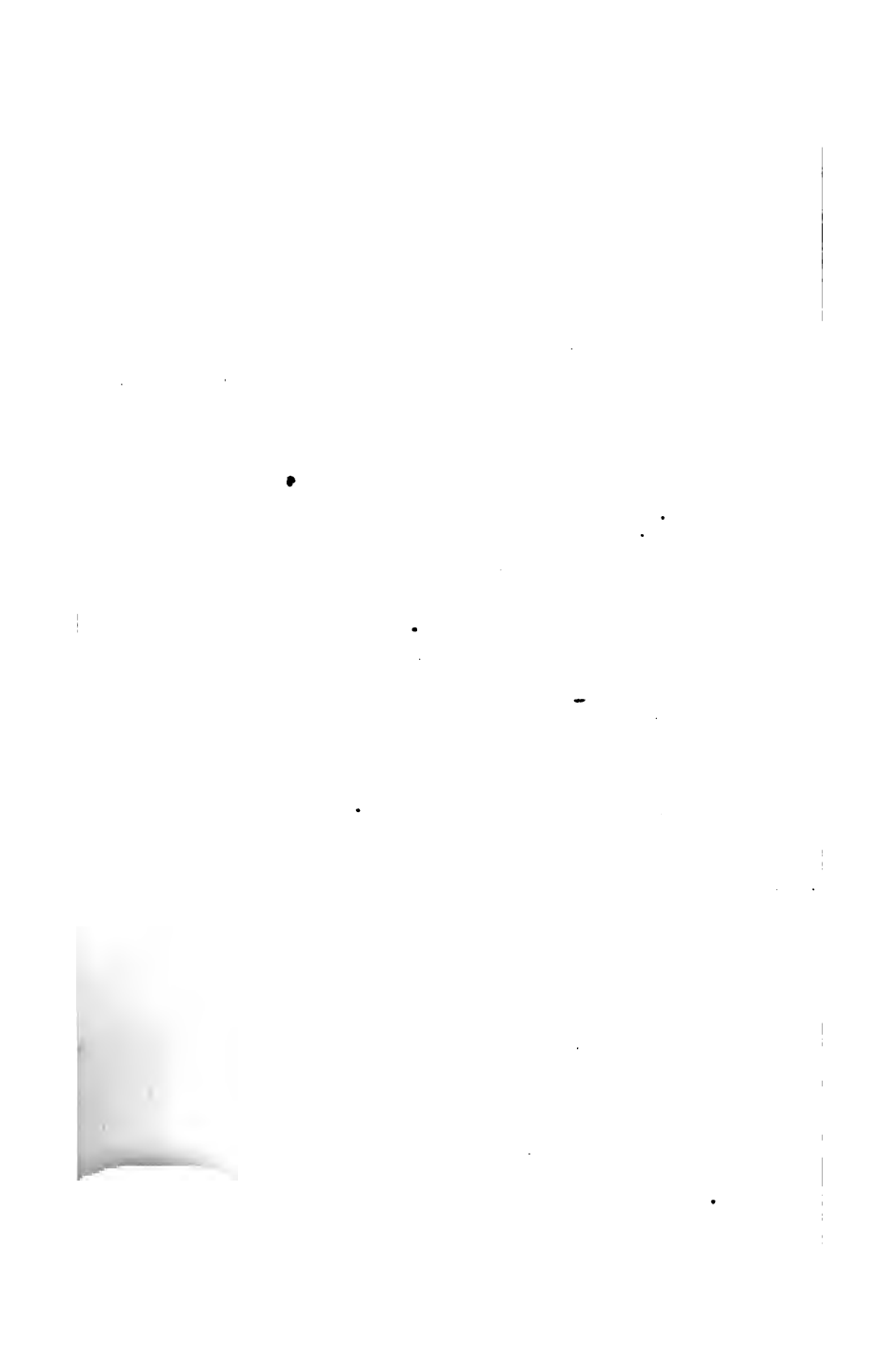
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THE
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OF
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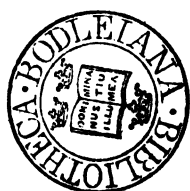
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LONDON:
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PREFACE.

IN the month of April 1858, I observed an advertisement in the *News of the Churches*, and also in *The Friend*, offering a prize of One Hundred Guineas for the best, and one of Fifty Guineas for the second best, Essay on the causes which have led to the decline, in numbers and influence, of the Society of Friends in Great Britain. The essays were required to be given in by the 1st October of the same year, the adjudicators being the Rev. F. D. Maurice, Lincoln's Inn, Rev. E. S. Pryce, Gravesend, and (the late) Professor J. P. Nicholl, Glasgow. The following was one of a large number of essays written in answer to this advertisement. The decision of the adjudicators was announced in August 1859, and the successful essays* were published two or three months later.

The circumstance that the adjudicators recommended the publication of some of the unsuccessful essays as well, and the fact that a note from one of their number which accompanied this essay on its being returned to the author, characterised it as "one of the ablest" of these, might have been deemed warrant sufficient for laying it before the public at an earlier date. But I was unwilling to take any

* **QUAKERISM, PAST AND PRESENT:** Being an Enquiry into the Causes of its Decline in Great Britain and Ireland. By J. S. ROWNTREE. London: Smith, Elder, & Co. **THE PECULIUM:** An Endeavour to throw Light on some of the Causes of the Decline of the Society of Friends, especially in regard to its original claim of being the peculiar people of God. By THOMAS HANCOCK. London: Smith, Elder, & Co.

step in this direction until, at least, I had seen the successful essays, and was in a position to judge for myself whether they had fully exhausted the subject or not. As I did not obtain copies of these till the end of December, and as some time longer must have elapsed before I could make arrangements for publishing, while several of the other essays had already appeared, I concluded that the public curiosity must have been more than satisfied by the number and variety already in print, and abandoned any idea I might have entertained of adding one to their number. But learning more recently that a second edition of each of the prize essays had been called for in the course of two or three months from the time of their first appearance, I was led to believe that the number of those interested in the subject was greater than I had supposed; and that, if two volumes so different in their whole mode of viewing the subject were extensively read, some might be willing still to look into others, even though without the prestige of a prize.

In the circumstances, I have thought it best to publish the essay as it was written, with only such verbal alterations as seemed necessary to bring out more distinctly the meaning. But I would have the reader to bear in mind that it was written more than eighteen months ago, at a time when I had not the acquaintance of a single member of the Society of Friends, and when I had some difficulty in obtaining access to the proper sources of information on the subject, or even in learning what these sources were. Were I now to re-write it, there are points on which I would be disposed to modify its statements. For instance, I think there is reason to believe that the course of the Society's history has not been quite so stationary as the essay assumes, but that there has been (as represented by the author of the *Peculium*) a gradual tending towards opinions which, as a whole, are characterised by the expression, "modern evangelical." As a consequence, and, in part, also a cause of this, it may be allowed (as is brought out in *Quakerism, Past and Present*), that increased attention has been paid, of late years, to the study of the

Scriptures; and that, in the minds of many Friends, these occupy very much the same place as they do with other professing Christians. So again, in regard to some of the doctrines which have been commented on, the strictures which are here passed upon the views of Friends do not apply to some of their more recent writers, the doctrines of imputation and justification, as I have represented them, being set forth or implied in the writings of Joseph John Gurney, and others. And neither has there been such an absolute lack of missionary zeal in later times as the essay takes for granted, as appears from the history of such men as Samuel Capper. To this extent, therefore, I would be willing to modify my statements, so as to guard them against being supposed to imply anything like a general charge against modern Friends, either of neglect of Scripture study, or denial of justification by faith, with its collateral doctrines.

But, while cheerfully making these admissions, the main argument of this work will still, I believe, hold good. The fact remains, that the Society has been losing in numbers and influence, and the question to be answered is, How is this to be accounted for? My answer is, that it is to be traced in a large measure to the views and practices of the early Friends themselves, coupled with the circumstance that their successors have professed their attachment to, and cordial approval of, the same views and practices. My position is, that the germ, at least, of false doctrine, is to be found in the writings of the early Friends, and that it has borne fruit in some of those desolating heresies which have swept over the Society's borders. I do not say that the writers from whom I quote would have countenanced the proceedings of those who have separated from Friends. What I maintain is, that they have afforded such only too plausible a pretext for their conduct, by the mixture of old leaven contained in their own works.

That there is a want of explicitness in some points in the writings of the early Friends is admitted by the reviewer of *Quakerism, Past and Present*, in the *Friend* for

First Month 1860. "In one respect," he says, "we should be prepared to go further than our author has done, in tracing up some of the causes of our weakness to the 'early Friends' themselves. We allude to certain modes of expression to be found in their writings, in reference more especially to the person and work of the Lord Jesus, and the offices of His Spirit, which appear to us to be more or less at variance with the simple truths of holy Scripture. J. S. R. admits that the inward and spiritual offices of Christ were magnified by them at the expense of His outward appearance, as Jesus of Nazareth, and of His atoning offering for sin. But this was not all: the doctrine of the Spirit's influence was at times so stated, as apparently to ignore the representation made to us in Scripture of the great distinction between the converted and the unconverted—between those in whose hearts the Lord Jesus knocks by the power of His Spirit as a guest at the door, and those who, having opened the door, have known Him to come in and hold free communion with them. The same sort of ambiguity existed, at times, in the manner of stating the grounds on which the repentant sinner is to rest his hope of acceptance and forgiveness."

The views expressed more or less throughout this essay, and more especially in Chapter IV., are very much an expansion of the ideas contained in these words. As a safeguard against the accruing evils, the writer just quoted suggests one remedy at which I had hinted: "If the question be raised, 'What can the Society do to prevent a recurrence of such mistakes?' we answer, let it cease to publish at its own cost the writings of any of its individual members, ancient or modern. We would have such a rule applied equally to the works of Fox, Penn, and Barclay, and to those of Joseph John Gurney, and others who have written in later times."—(*The Friend*, First Month, 1860.) So long as the writings of the early Friends are issued by the authority, and published with the sanction, of the Society, it is fair to regard these as containing the views of the Society, and to judge it by them. If individual members who have been brought much in contact

with those of other persuasions evince a leaning to sounder and more Scriptural views, it may still be assumed that the works which are regarded as the standards of opinion and practice have influenced in some measure the history of the body. And, to the extent to which these can be proved to be weak or erroneous, may they be regarded as accounting for weakness or decline in the Society.

But this cause would not, probably, have told so powerfully on the prosperity of the Society, were it not for the existence of another along with it—the disposition which Friends latterly have manifested to depart from, or hold more loosely, their testimony in favour of a purely spiritual religion. The operation of this cause has served, in a manner, to counterbalance any advantage which modern Friends might have been supposed otherwise to possess over their predecessors, in point of doctrinal accuracy. Any changes which have come over the tone and feelings of the Society, or of individual members of it, have not been an unmixed good, such changes being in the direction of an indiscriminating approximation to the views of other sections of the Protestant Church, and not a real building upon the foundation laid by the early Friends. With modern evangelical views on the doctrines of justification and the atonement, there has come a disposition to look with more favour also upon modern evangelical views of Sabbaths and Sacraments. Thus the line of demarcation has become less marked between Friends and others, the reasons for the Society's separate existence have become less obvious, and the step is made easier from within its borders to without.

It is partly as suggesting an explanation of this latter cause that I have dwelt at such length on what I must consider as one of the most important aspects of the question—the interpretation of types. One reason why Friends seem more favourably disposed (or, at least, less strenuously opposed) to the ritual in religion, is, to my mind, furnished in the fact that they have not worked out the *spiritual equivalents* of the institutions and history of Israel of old. Had they been ever bringing out of their treasure things

“new” as well as “old,” unrolling the chart of events, giving a spiritual interpretation to the facts and incidents of Old Testament history, they would have been more impressed with the truth of that Scripture—“The letter killeth, but the Spirit giveth life,”—while they would, at the same time, have manifested real progress, and in the right direction. But to this subject, as well as to that last treated of in these pages—the practical peculiarities of Friends—it is not necessary in this place to do more than simply to advert.

Bearing in mind that what I have written can be blessed only in so far as it accords with His mind who is the Truth, I have only to request of the reader a candid perusal, and that I may be judged by the motto I have placed at the head of the essay—“Prove all things: hold fast that which is good.”

R. MACNAIR.

EDINBURGH, *April* 1860.

CONTENTS.

CHAPTER I.

INTRODUCTION,	Page 1
-------------------------	-----------

CHAPTER II.

THE UNPROGRESSIVE CHARACTER OF QUAKERISM, . . .	7
-------------------------------------------------	---

CHAPTER III.

THE RULE OF FAITH,	19
------------------------------	----

CHAPTER IV.

DOCTRINAL VIEWS OF FRIENDS,	48
The Fall of Man,	50
Imputation,	54
Justification,	60
Predestination, Election, &c.,	68

CHAPTER V.

INTERPRETATION OF TYPES,	73
The Holy People,	75
The Holy Land,	83
War,	86
The House of God,	89
The Priesthood,	94
Sacrifice,	102
Psalmody,	104
Holidays, and particularly the Sabbath,	108
Circumcision and the Passover,	111
Baptism and the Supper,	114

CHAPTER VI.

	Page
QUAKER PECULIARITIES OF PRACTICE,	122
Pronouns, Singular and Plural,	124
Names of Months and Days,	132
Plainness of Apparel and Furniture,	137
A Paid Ministry,	141
Silent Worship, &c.,	155
CONCLUSION,	157

THE DECLINE OF QUAKERISM.

CHAPTER I.

INTRODUCTION.

"GOD is a Spirit: and they that worship Him must worship Him in spirit and in truth." Such was the authoritative statement of Him who is "the way, the truth, and the life," and through whom alone true worship can be rendered. "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Such was the exposition which He gave of the signs of the times. The divinely-appointed worship at Jerusalem, and the human will-worship of Gerizim, were both to come to an end, and be replaced by the worship in spirit and in truth. The Jewish observances in keeping with that whole system received from heaven, and of which the pattern was shewed to Moses in the mount, as well as the Samaritan ritual, which could never plead a "Thus saith the Lord," were to cease. Time was when, while it could be said to the Samaritans, "Ye worship ye know not what;" it might be added by the Jew, "We know what we worship; for salvation is of the Jews." But the hour was coming when the Jewish as well as every other ceremonial was to pass away, and when a spiritual service apart from the ritual would alone

be required. And though there were few who received His report, and to whom the arm of the Lord was revealed, yet we may suppose there were some who descried this coming change in the economy of grace. Simeon was one of those who were "waiting for the consolation of Israel: and the Holy Ghost was upon him." And he recognised Jesus as "the Lord's Christ;" and when he took Him up in his arms, he said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." Anna "departed not from the temple, but served God with fastings and prayers night and day;" and when she saw Jesus, she "spake of Him to all them that looked for redemption in Jerusalem." These aged saints, thus rejoicing in the coming of Jesus, seem to have recognised Him as "the end of the law for righteousness to every one that believeth." And there may have been others besides these, who, in their observance of the law, had an eye to its spiritual signification. However this may have been, the eyes even of apostles were but imperfectly opened to the spiritual character of the dispensation which they were to introduce, and that after the resurrection of Jesus. But on the day of Pentecost the truth was borne in upon their hearts with overwhelming power, and, under the influence of the Spirit, they proclaimed it boldly and successfully. That they never afterwards compromised matters, and mixed up the ceremonial with the spiritual, it would be too much, in the face of the inspired statement that Peter was to be blamed for trimming with respect to the Jews, and in the face of other circumstances recorded in the book of Acts, to affirm; though their epistles contain principles which condemn all such compromises. That there was a strong tendency on the part of the early Church to return to the ceremonial of the old economy is apparent, Acts xv. 1. To the Galatians Paul puts the question, "Are ye so foolish? having begun in the Spirit are ye now made perfect by [or, do ye now end in] the flesh?" and

again—"After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Gal. iii. 3, iv. 9; while throughout he reminds them that "a little leaven leaveneth the whole lump," Gal. v. 9. To the Colossians he writes—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not; which all are to perish with the using), after the commandments and doctrines of men? which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh," Col. ii. 8, 20-23.

This tendency, though it may have been checked for a time, shewed itself more fully as time progressed, till at length the little leaven had so affected the whole lump, the ceremonial had so taken the place of the spiritual, that while little life remained, all the more important features of the old economy—the altars, the sacrifices, the priests, the robes, &c.—had in name been restored. That there were always some who rose above these opinions, who took a more spiritual view of the Gospel, we would willingly believe. But it would be difficult now to trace the line, as these have been doubtless ranked among heretics, and their opinions much misrepresented by their contemporaries. That such parties always died out in one or two generations is probably to be accounted for by the mixture of some weak or carnal element in their systems.

In the seventeenth century, however, a sect appeared in England, laying claim to greater spirituality than those around them, which grew and multiplied in the face of persecution, and which has continued to the present day. It "at one time bore a powerful witness to the world concerning some of the errors to which it is most prone, and some of the truths which are the most necessary to it." And

it has adhered to its protest against the ceremonial worship of other Churches. Latterly, however, it has exhibited symptoms of decline, and those who have watched its history have begun to speculate on the causes. Its friends would fain attribute this decline to accidental circumstances, to emigration, to an imperfect working out of its principles; or believe that though the number of Friends has been diminishing, the principles of Friends have been spreading, and are, to some extent, held by many who have not formally joined the Society. Others have begun to suspect that there is some radical defect in its doctrine, that Quakerism is not what it has professed to be, the true spiritual version of Christianity. The object of the following inquiry is to ascertain and point out the causes of this decline.

One natural method of proceeding would be to take a historical survey of the subject, to inquire what changes have been introduced in the lapse of time, what elements of power the system possessed at first, and whether or how far these exist in all their vigour still, to mark the introduction of new doctrines, or the adoption of novel practices, and trace the effects of these upon the system. This is rendered impossible by the difficulty of obtaining access to the proper materials, the want of a well-accredited history, the fact that many of the most important proceedings of the Society are kept secret from the world. It is, however, the less necessary, from the circumstance that Quakerism professes to be unchanged in any essential feature, that the text-books of the first generation are still in use, that the writings of the early Friends are uniformly appealed to as containing all that the Society believes now; and that, in defending any doctrine, the ground is generally taken that it has been held all along by the Society. Whether this fact itself does not reveal a cause of weakness, this persistency in adhering rigidly to the opinions of Fox and Barclay does not give token of a false position, is matter for serious consideration; and, therefore, before entering more particularly into the details of the subject, we shall consider the *stationary or unprogressive character of Quakerism.*

Our next inquiry will be as to the views entertained by the Society with regard to the *rule of faith*. A man's principles must be shaped, to some extent, by the source from which he draws them, and the light in which he regards that source. It is true that persons who hold the most opposite views are sometimes found appealing to the same standard. But it is clear that, if they arrive at opposite results, they must have used different methods; that the standard has been somewhat less to the one than to the other; or, that either or both have allowed their views to be coloured by some other medium. But this does not make it the less necessary to have a correct standard, an accurate rule. Though false conclusions may be ascribed to just premises, it is too much to expect that right conclusions should be deduced from wrong premises. Weakness in the foundation will be likely to affect the superstructure, and error at the source to tell upon the stream. If, therefore, there be defect in the system, there is reason for asking how far this is attributable to the first principles upon which it rests. We shall therefore call attention to the views which Friends hold upon the rule of faith.

Passing from this, we shall proceed to examine some of the *details of the system*, both *doctrinal* and *practical*. The division between these two branches may not be strictly logical, and cannot always be accurately drawn; for doctrine naturally gives shape to practice, and practice grows out of doctrine. Still it is convenient to consider them separately, for some features are more marked when viewed in their doctrinal expression, others in their practical exhibition. An error may remain for long in a creed, and only after the lapse of years begin to affect the character; or a practice, on the other hand, may take a strong hold of a number of persons, and be rigidly adhered to, without their suspecting that it is to be traced to a principle. It is well, therefore, that we should survey the system on both sides, and ask, Is it faulty in doctrine? Is it faulty in practice?

One subject will call for a separate consideration, not

only as possessing features common to both of these classes, but as relating to what we regard as the peculiar characteristic of Quakerism. This system professes to be a spiritual religion, a religion which, as such, allows no place for the symbolic or ceremonial. Its excellence we believe to be proportionate to the degree in which it realises this idea. In making this statement we are aware that we utter an unpopular opinion, and that we shall be regarded by many as seeking to defend the least defensible part of the system. Esteem for the *ritual* in religion seems to be gaining rather than losing ground among men. By those out of the Society its weakness is often attributed to its want of signs, its want of some symbol to give expression to the feelings of the heart. Friends themselves find a substitute for these in their peculiarities of dress and speech, which are often represented as "a hedge" to defend them from the world, a standard round which they may rally. When, therefore, we venture to affirm of the system, that what others consider its weakness is in our eyes the main element of its strength, and that what Friends esteem as a shield we view as little better than a thorn in their side, we shall be prepared to hear our opinion contested. Still, inasmuch as Quakerism professes to be a spiritual religion, and differs from other versions of Christianity in its approach to this ideal, it is but fair to test it by its consistency with this profession. Other systems have dropped many practices which were in use before the coming of Christ. Sacrifice, circumcision, the passover, are instances in point. When Quakers desist from baptism with water, and the supper in bread and wine, are they simply pushing the principle a little further than others, or have they adopted a theory which admits of application all through, and is exemplified in their practice in other respects? In order to a correct answer to this question, we propose to examine the *views of Friends upon signs*, taking the word in a large sense, and as applying to a variety of particulars. The consideration of this subject will come naturally between the two last named.

The subjects embraced in the following inquiry will therefore be these :—The unprogressive character of Quakerism ; its view of the rule of faith ; defective or erroneous doctrines ; view of signs ; and, practical peculiarities.

CHAPTER II.

THE UNPROGRESSIVE CHARACTER OF QUAKERISM.

IN the foreground of the subjects to be considered in this essay we have placed what we call the unprogressive character of Quakerism ; and, to prevent misunderstanding, it will be as well to state explicitly what is meant by this. To some it may appear that, in attributing any of the weakness of Quakerism to this cause, we are simply reasoning in a circle, confounding the cause with the effect, and saying, The system has not advanced because it has not advanced. What we mean, then, is, that Quakerism has been practically weak, because it has been regarded as doctrinally perfect, and incapable of improvement. It has lost in numbers, because it has not been gaining in principles. It has wanted power, because it has not been permitted to grow. This feature is not peculiar to one system, but common to many. Religion generally has, we believe, declined, because men would not permit it to advance. It has gone back, because they would not believe that it might go forward. It has exhibited a vast amount of evil and imperfection, because it has been regarded as perfect, and no attempt made to improve upon it. Quakerism has shared in this result, in proportion as its admirers have overestimated its character, and represented it as a perfect exhibition of “best wisdom.” It arose in a period of great excitement and earnest thought. Advances were made by those who held it—great advances upon the views held by those who preceded them. But one or two minds gave it a substance, and it has remained ever since

very much as they left it. This error, we say, is not peculiar to one system, but has more or less characterised all. The remarkable thing is that Quakers, differing on so many points from other sections of the Church, should not have escaped an error which was common to them ; that—protesting as they did against creeds and forms of doctrine, objecting as they did to bind themselves by human exhibitions of the truth—the *Apology* of Barclay should have become as much a text-book as the *Institutes* of Calvin, and the views of Fox and Penn as much a ground of ultimate appeal to Friends, as the views of Luther, and Cranmer, and Knox, to others.

The law of our being seems to imply progress. In the vegetable world we have the bud, the flower, the fruit ; “the blade, the ear, the full corn in the ear.” In the heavens we have “the shining light, that shineth more and more unto the perfect day.” In the world, the child, the youth, the man ; the first dawnings of intelligence, and the ever opening and expanding mind. In the different arts and sciences we have early discoveries, and applications leading to new discoveries—progression onwards and onwards into regions of thought that seem boundless—inventions and adaptations that carry us further and further from the barbarism of the past. But the error of those who have laid claim to religion has been in giving out that they have discovered, not the key to a system, but the system itself ; not the germ of the truth, but the truth in its largest proportions ; that they have not only entered into the last dispensation, but that they have explored its most intricate windings. We would not be held as asserting that this has been given out in so many words ; but, which amounts practically to pretty much the same thing, it has been tacitly held and believed. Great as has been the variety which has manifested itself since the time of the commonwealth, the real advance has been small. Protestants generally appeal to the writings of the German and English Reformers, and Friends rule themselves by the opinions of Fox. The standard of the most learned and intelligent of the Churches in England consists of articles

which were drawn up nearly three centuries ago ; while a still more precise code of doctrine of much the same date continues to rule the faith of Scotland.

Now it might seem that Friends were not fairly chargeable with being implicated in the same error. No creeds, no articles, no confessions, are recognised among them. Their doctrine of the Spirit's teaching seems to allow the utmost latitude for the introduction of new views, and for an unlimited advance beyond their present doctrines. Before their time it is granted that progress was the rule, that the truth did not blaze all at once upon any single mind, but was gradually unfolded to the sincere and earnest inquirer. One of the early Friends thus writes :—" All things were not discovered at once. The times were then dark, and the light small ; yet they [the reformers] being faithful, according to what was discovered, were precious in the Lord's eyes ; and what through ignorance they erred in, the Lord winked at, and overlooked ; being pleased with the sincerity and simplicity of heart, which He had stirred up in them towards Himself."—(Isaac Pennington, as quoted in the introduction to Wyeth's *Switch for the Snake*.) Hence it might have been supposed that some allowance would have been made for the operation of the same rule still.

In theory it seems so. But we are surely entitled to object that there is nothing corresponding to this in fact. If the system admitted of advances, why are these not made ? How comes it that the fullest exhibition of the views of Friends is to be found in the earlier, not in the later, writers ; that when we turn to Gurney, or Bates, or Evans, we find nothing but what may be gathered, and that in a more logical form, from the pages of Barclay ? How comes it that a history of the Society is not to be found coming down much below the beginning of the last century ? Is it not because, in truth, the Society has no history beyond this point—because, ever since, it has done nothing but repeat itself—because it has made no advances ? And are we far wrong in asserting that none are expected, or admitted into the system ? Or how

is it, again, that new questions are not started and canvassed among Friends; that while every little sect which has arisen within the last fifty years has its journals, two small monthly periodicals satisfy the wants of Friends in England, while, instead of discussing high matters of doctrine, they are content to dwell upon very minor questions of practice? To our mind this is explicable only on the view now presented, that the doctrines already believed in are accepted as a complete circle of truth.

Now, if this be so, it will not be difficult to see in what way it has operated in checking the spread of Quakerism. They who refuse to go further cannot expect that others will see the desirableness of coming just up to them. They who will not ascend the hill of knowledge lose their vantage-ground, and cannot look for that deference which they might win by taking a higher position. Earnest minds in search of truth do not desire to be told that all lies within a circle of given dimensions, especially if that circle seems to contain in it elements of littleness. Men pressing on to the infinite cannot bear to imagine that all knowledge is shut up in what was discovered two centuries ago; and even if they should reach this region, those who have been long standing still are likely to be jostled aside as obstructions, rather than hailed as helps in the heavenward course.

In particular, it may be remarked that the aspect which Quakerism has presented, has been such as to *repel men of intelligence*. Apart altogether from the peculiarities of language and dress which characterise those who hold it, the fact of its being not a growing system, but practically a stereotyped creed, has kept many from examining its tenets. There are other reasons, no doubt, but this has had its share. Men have naturally a repugnance to a singular doctrine, an unpopular opinion, an unfashionable appearance. But for this no system is fairly answerable. It has only to be generally embraced, and all trace of singularity will disappear. But what we allege of Quakerism is, that, lying open to such objections, it has not presented anything so singularly beautiful, so pecu-

liarily advantageous, as to overcome the repugnance which was felt in the first instance to making any inquiry into its tenets. Men have suffered for saying that the earth moved, as well as for keeping on their hats, or saying *thee* and *thou*. But how is it that the astronomical martyr has been rising in the public estimation, that his doctrines have been gaining ground, that multitudes have flocked to his standard, while the followers of Fox have been losing their hold on the public, and exhibit the appearance of an expiring sect? This, we say, is one reason, that the astronomer's first position has formed the key to a whole field of knowledge formerly unexplored, whereas the Quaker's has remained a solitary dictum, and led to nothing but what was patent to the eyes of Barclay and Penn.

Religion always will meet with obstacles in the natural heart of man. It begins by requiring a surrender of that which is dearest to him. It says, in the words of the Saviour, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But this being so, there is all the greater need of something which shall commend religion to men's notice, as that which is worthy of making a sacrifice for. Now here we say that Friends as well as others have failed. In the sciences of chemistry, geology, botany, astronomy, and others, men have been pushing onwards; and the text-books of fifty years back scarce contain the rudiments of the present advanced state of knowledge. New sciences have sprung into existence, and made rapid advances. Their practical character has been shewn in their useful adaptation to the wants of life. The sun has been made to fix and delineate the present. Steam and electricity have been called in to do service in bringing together the distant. Year after year has been characterised by new inventions and improvements which have drawn more and more to their study.

But it is not acknowledged that there should be anything similar to this in religion. It is rather taken for granted that the reverse should be the case; that while in those there is motion and progress onwards and upwards, in this there should be nothing but sameness. The maxim is often quoted, that "Truth is one;" and hence it is inferred, If the reformers had the truth, we can have no more. If their views were right, our part is not to make advances beyond them, but to hold to the truth they taught. It is, however, forgotten that though truth may be one, our practical apprehension of it may be more or less complete; that, though the Spirit was to lead into all truth, this may not be realised in the space of a single generation; and that, therefore, the true lesson to learn from those who have gone before is not slavishly to copy, but wisely to discriminate, to receive gratefully whatever suggestions their history may furnish, to use thankfully the vantage-ground they have left us, and, starting from that, to ascend ever higher and higher.

Now it is needless to say that Quakerism, no more than any other system, has held out the inducement to men to go further. Nay, less than others has it been moved by questions of stirring interest. In other circles there may not have been real advances, but there has, at least, been motion. There is, for instance, the subject of *ordinances*. Of course it was not to be expected that the same sort of questions should have arisen on this subject with Friends as with others. Supposing their position to be right, that these have no place in the Christian system, there was no call upon them to discuss their nature and subjects; for what has no being can have no character. But there are questions arising out of the subject which might have been legitimately canvassed. It might have been looked for that new verifications of the theory would have been adduced; that the subject would have been presented in new lights; that the bearing of Old Testament Scriptures upon it would have been examined; that the reasons would have been investigated why ordinances were so long practised at the bidding of God, and why they should

suddenly have been laid aside also at His command. Or there is the subject of *prophecy*. On this it cannot be said that any definite theory has been laid down in the writings of the early Friends. How comes it that their successors have paid so little attention to it? While volume after volume has been pouring forth from the presses of State and Voluntary Churches, Friends have kept silence. While the attempt has been made to guide the thoughts, to feed the minds, to gratify the imagination, to enlarge the heart, in other communions, Friends have been, in a measure, restricted to the aliment presented at their weekly meetings. There is the subject of *exposition* generally. The contents of Scripture, Old Testament and New, have occupied a multitude of minds. Numerous commentaries have appeared; many of them containing foolish things, some expressing words of wisdom. At all events the taste for reading has been gratified. Matter for thought has been presented to the mind. Something has been set before it to take it off from the grovelling concerns of trade or business. But where are the commentaries written by Friends? Where are the modern expositions to which they would point us as setting forth their views? Do they even pretend to see further into the inspired word than their predecessors? We believe not.

Perhaps it will be said that all this proves nothing, that we have been looking for advance in the wrong direction, seeking for the proofs of a progress by which, after all, Friends would set little store. We may be told that, on the Quaker view, each man is taught directly by the Spirit, and that His communications are made irrespectively of what was written by inspired men of old. We are not sure that we should grant the position. The Spirit does not give contrary instructions, and, therefore, those who are taught by the Spirit now must be taught in conformity with the teachings of the same Spirit in the past. Besides, we find that comments, expositions of earlier scriptures, are contained in the later, so that the Spirit has taught in some instances by opening up the meaning of earlier revelations; and why should He not teach so

now? But, supposing that we should grant to the fullest extent the position that the Spirit's teachings now are independent of Scripture, the question still comes back upon us, Where is the evidence that Friends have been taught by this Spirit? What proof can they give us of any new revelations, of any advances in doctrine, from the days of Fox downwards? What we ask is, Have they made any real advances, either with the Bible, or independently of it—either in the way of opening up its meaning, or in the way of supplying new revelations? If we are told that revelations, though not committed to writing, are uttered in their meetings, then to this we may object, that, in this form, many persons are of necessity prevented from ever hearing of them; while of those who have the opportunity, many might attend time after time without hearing anything very remarkable beyond a familiar application of one or two texts of Scripture, and an address on the simplest truths of the Gospel. Taking Quakerism, therefore, in its most favourable aspect, it may be said of it that it offers nothing to attract men of intelligence; and, failing to do this in an age when so many avenues of thought are opened up in other directions, it virtually repels such.

But if this much be admitted, the admission will go far to explain the present position of the Society. If those who are capable of leading thought have not been attracted to its ranks, there is the less to draw others within its pale. If the present members of the Society cannot, or do not, present its views in such a manner as to engage the sympathies of men of mind and ability, there is so much less mind employed in setting forth its principles. If they had been able to commend it to some of the leading intellects, to make it appear beautiful in the eyes of some of the giants of literature, *their* powerful pens, *their* ready tongues, would have been employed in making known its beauties; and the existence of the Society could not have been so much ignored as it is at the present day. And in saying this we mean no disparagement to the present members of the Society. That it contains within

its ranks many respectable, many able men, we are willing to believe. In the few walks which are open to Quakers, they have often attained a high place. But it is not inconsistent with this to affirm that their ranks are deficient in literary men, that they have not many in particular who set themselves to unfold the excellences of their system, to carry on the work of which Barclay left so able a specimen.

Perhaps there is a further reason for this in the system itself. Friends early announced the doctrine that a man-made minister was useless ; that he who was not taught of God wanted the first requisite of a Christian minister ; and that for him to attempt to preach was to intrude where he was not called. But, not content with this, they have often come to undervalue human learning, as though it necessarily partook of the sinful. Anything like a display of learning would to a Friend have savoured of a departure from the faith ; and to bring the stores of a cultivated mind to bear upon spiritual matters would have appeared to many among them a carnal policy, an attempt to build up with carnal weapons the spiritual temple. In this it is forgotten that the mind is God's creation ; that great powers are gifts bestowed by Him ; and that, if sanctified and devoted to His service, they are employed to the very best account. It is left out of sight that God works *through men* ; that they are the agents by whom His work is to be carried on ; that they must act either with mind or without it ; but that, if great purposes are to be effected, it is but reasonable to expect that great powers should be employed on them. But the theory having overlooked this, it is not to be wondered at that the results should have been so barren. As Friends have sown, so have they reaped. It has been deemed lawful to bring intelligence to bear upon matters of trade, and so there have been shrewd and clever tradesmen among them. It has been considered scarcely creditable to think upon the subject of religion. Here all was expected to come by a sudden afflatus upon the spirit. The revelations of the heavenly messenger, as contained in the word, have not been

searched and studied as they deserved, and few converts have been made. Robert Barclay's *Apology* stands out as a model of logical reasoning, of close analysis, of minute criticism; but it has begot no second. A man who was bred in the schools has produced the best defence of a system which abjures altogether scholastic learning! But the system has not been strong enough to rear as able an advocate from its own ranks, and those who have followed have only diluted his work.

Surely it is time that Friends discovered their error in this particular. Surely the events of the past should be sufficient to open their eyes to the necessity of some change here. Let those who are really alive and taught by the Spirit see that they are called to use all their powers to the glory of God, to have their whole "spirit and soul and body" conformed to His will. Let them realise what it is to be "called out of darkness into His marvellous light;" and, looking round upon a world lying in wickedness, feel that no effort is too great to be used in rescuing the fallen. Let them never forget that a spiritual result must proceed from a spiritual cause, and that, therefore, it is needful that all their works should be wrought in God, that their motives should be pure, and their principles holy, just, and good. But as they would have compassion on them that are out of the way, let them not refrain from earnestly commending to them the truth as it is in Jesus, from employing every energy by pen and by tongue, as well as by life, to set forth the truth in so lovely an aspect as to compel men to come in.

In calling Quakerism unprogressive, it is not strictly correct to say that it has seen no changes. There is nothing which remains altogether stationary for two centuries; and Quakerism would have been even more peculiar than it is, if it had had no fluctuations in this period of time. The desire for change has not been altogether repressed in its members, only it has commonly manifested itself in minute questions. All have not been able to see the excellence of its rules of discipline, and the minor details of the system have sometimes been questioned. But this

does not interfere with the general assertion that in regard to doctrine it has made no advances. The later rules have been merely an attempt to conform the workings of the Society to the views of its founders. Where doctrine has been touched, it has been in the way, not of progress, but of regress. Perhaps the facts on which this last assertion is based may be deemed by some too slender to support a general statement. But there is one subject which will at least serve to illustrate our meaning. On the subject of the Sabbath, if the early Friends spoke briefly, they at least spoke plainly; it was clearly their opinion that a distinction of days had no more to do with the Gospel than a distinction of meats and drinks; that the New Testament did not require a weekly rest on one day out of seven, but a consecration of all time to the service of God. This view is thus expressed in the *Apology* of Barclay:—"We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true Christian Sabbath, which, with Calvin, we believe to have a more spiritual sense. And therefore we know no moral obligation by the fourth command, or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it."—(Proposition XI., Section iv.) So again George Fox, speaking of what the Sabbath was, says, "That was the seventh day of the week; whereas that day, which the professed Christians now meet on, and call their Sabbath, is the first day of the week."—(*Journal*, vol. i., p. 236.) And again, he speaks of "the birth of the flesh, with its weak, beggarly elements, that entangles with its yoke of bondage, and its observing of days, months, times, fasts, feasts, and years; which the birth of the spirit is to stand fast against in the liberty wherewith Christ hath made it free;" and asks, "Where do you read that ever the Turks forced any Christians to observe any of their holidays, fasts, or feasts? If not, should not Christians be beyond the Turks in giving liberty to all tender consciences to serve God, seeing Christ and the apostles command not

18 QUAKERISM—ITS UNPROGRESSIVE CHARACTER.

nor force people to observe holidays, or times, or months, or years, &c.?"—(*Journal*, vol. ii., chap. xviii., p. 204.) Elsewhere he speaks of the Sabbath not as existing from creation downwards, but as given to the Jews in the wilderness, as a sign of "Christ the eternal rest." (See *Memoir of George Fox*, pp. 248, 249. London, Harvey and Darton, 1839. *Journal*, vol. ii., chap. xiii., p. 307.)

Now, notwithstanding these statements, while Friends still retain the names adopted by the founders of the Society—the names of first day, second day, third day, &c.—they *do* attach an importance to the first day above the other six. We were first made aware of this fact, in perusing a work of the late Joseph John Gurney, on the Sabbath. The following sentences give a fair specimen of the views of this writer:—"In the march of time, God 'claims every recurring *seventh day* as peculiarly His own. In that perfect wisdom with which He adjusts all the claims of human duty in even balances, He has ordained that *this proportion of our time* should be devoted, without interruption from our temporal callings, to religious purposes. In that pure benevolence with which He seeks the happiness of mankind, and even of inferior animals, He has made (as I believe) a 'perpetual decree' THAT EVERY SIX DAYS OF LABOUR shall be succeeded by a SEVENTH DAY OF REST."—(p. 20.) That in this opinion Gurney does not stand alone in the Society we have seen reason to believe in other quarters. Here then is an instance in which Quakerism, instead of going forward, has gone backward; in which it has withdrawn, or more feebly uttered its protest. It began with asserting that in the Gospel everything is spiritual, and that nothing is ritual. It adhered nobly to this assertion in many directions. To this day it has refused to give in to the common idea that there is an outward baptism, or an outward supper, to be observed by the disciple. But on the subject of the Sabbath it has given forth an uncertain sound. One of the most distinguished of its members has admitted that the Quaker ground here is faulty, and must be abandoned. But this cannot be done without affecting the whole system. "If ye be circum-

cised," says Paul, "Christ shall profit you nothing." If one ritual circumstance be admitted into the system, this must carry the others along with it. "I testify again to every man that is circumcised, that he is a debtor to do the whole law." The very same reasoning applies to the Sabbath. Every man who is a Sabbatarian, who stipulates for a legal Sabbath, for an observance of one day in seven, is going over to Judaism; is taking up the position, not of a son, but of a servant; is by this act putting himself in the position of those who must keep the whole law, or if they offend in one point shall be regarded as guilty of all.

Whatever may be said of this, certain it is that Quakerism, in taking up this ground, is not true to itself. If it be anything, it is a spiritual system. This is its distinctive character; and so far as it departs from this character, so far as, instead of honestly working it out, it is content to accept anything formal or ritual from others, so far it declares its own weakness, its insufficiency to realise the New Testament idea of the Christian Church.

CHAPTER III.

THE RULE OF FAITH.

THE Quaker view of this subject may be summed up in the following words of George Fox—"Oh no, it is not the Scriptures, but the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments are to be tried; for it led into all truth, and so gave the knowledge of all truth."—(*Journal*, vol. i., chap. iii., page 75.) This view, translated into other language, is, that the test of truth lies in the individual consciousness of the man taught of God, and not in the collected wisdom expressed by holy men of old, contained in the books which together we denomi-

nate Scripture. This view is none the less dangerous that it is not wholly false; that there is a mixture of truth in it, though that is obscured and cast into the shade by the error which accompanies it. It is true that a man's individual consciousness has much to do with his state in the sight of God; that according to the measure of light with which different individuals have been favoured, accordingly shall they be judged. This principle, as drawing a line between the ancient Jews and the heathen, is laid down by the apostle in the second chapter of his Epistle to the Romans. There we read—"As many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law," ver. 12. It is also true that even in the absence of a written revelation, the conscience may be to a certain extent enlightened, so as to distinguish between good and evil. "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another," ver. 14, 15. But, a written revelation having been given, another question arises respecting those who have received it. Are they to be tried *by* the word or *without* the word? Is the rule according to which they are to frame their opinions, and to shape their actions, supplied by this written revelation, or is it furnished to each man by the promptings of an inward monitor?

Even this representation, perhaps, does not sufficiently define the limits of the question. The question is not whether a man is to act according to the dictates of his conscience. That question is settled on an authority which those who dispute the Quaker position will not deny. A man's belief must affect the light in which his conduct is to be regarded; for, "whatsoever is not of faith is sin." "He that doubteth," says the apostle, "is damned if he eat, because he eateth not of faith." In

other words, he that discerneth, or maketh a difference—he that draws a line between the clean and the unclean, and yet disregards it and eats, is condemned in the act. Even if the line should not be of God's appointing—even if it should exist only in his own imagination, still, the fact of its being there makes it a line to him between that which is lawful and that which is forbidden; and if he practically neglect it, if he go against his own convictions, be they right or wrong, he sins in the act; "for whatsoever is not of faith is sin."

But the real question is, what is that by which the man's conscience is to be enlightened? Is it the Spirit speaking immediately to him, and independent altogether of an outward revelation? Or is it the same Spirit speaking through that revelation? Is there ground for the opinion that the Christian may safely fall back upon that which will be suggested to him at the moment as the will of God? Or is he bound to search and examine, to study the record in order to ascertain God's will? That the Spirit will help his infirmities is freely admitted. That He will give him a mouth and wisdom, when, in the path of duty, he is led into straits and difficulties, is not denied. But the point at which we question the correctness of the Quaker theory is where it asserts that, irrespective of the written word, the man at each step through life is guided by an unerring principle, that he is warranted in expecting the Spirit as by an unmistakable voice to point out whether he should go to this place or that—whether in any given circumstances he should open his lips or keep them closed—whether he should keep on his hat or take it off. What we believe, on the other hand, to be the true theory is, that the man who is taught by the Spirit is taught by means of those sacred writings which express the mind of the Spirit; that it is the genius of Christianity rather to furnish him through these writings with principles to guide him through life, than by a particular impulse of the Spirit on each occasion to furnish him with precepts respecting each separate act; that the disciple is often left to reason out from these principles the particular

path which he is bound to follow ; that the quick perception which the advanced Christian has of the course he should pursue in each individual case is to be traced to the habitual and growing conformity to this heavenly teaching, and to be accounted for, not by supposing that the Spirit speaks to him as with an authority which any man would recognise, but that He speaks to him by suggesting principles to the operation of which he has become accustomed, and upon which he has often previously acted as in conformity with the divine will.

We shall now proceed to prove our position—to shew that the Quaker view is erroneous—the view which would set the inner light above Scripture, which would test this by that, rather than that by this. This view appears to be faulty from a variety of circumstances. We notice—

1. *The fact that we have a written revelation.* That which is written is always regarded as more definite and explicit than that which is spoken. A law is not recognised as binding until it has been incorporated in some written code. Now, Friends admit that the Scriptures contain the words of God, that they have been given by inspiration of God. But it may be asked, for what purpose have they been given, if not as a rule of faith? If we are apprised by another infallible guide, of the mind of God on each particular subject, then what need have we of a written revelation? According to this view, Scripture can declare no doctrine of which the believer may not be previously conscious. Even its historical portions are useless. They are not needed either for example or warning; for if the Spirit teach the man, in each case, how to act, he is placed far above the influence of any motives derived from the history of God's people in other days. But yet God has given us a written revelation. As none of His gifts are bestowed without a purpose, we are surely at liberty to conclude that there was a purpose in this gift. What other can it be than that which itself announces, to supply that which is "profitable for doctrine, for reproof, for correction, for instruction in

righteousness; that the man of God may be perfect, thoroughly furnished unto all good works?"

2. *The representations of Scripture.* On this point Quakers cannot refuse the testimony of Scripture itself, admitting it, as they do, to have proceeded from God. Job desired an external revelation from God, saying, "Oh that I knew where I might find Him! I would know the words which He would answer me, and understand what He would say unto me." A little further on he says, "Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food," Job xxiii. 3, 5, 12. Friends are careful to distinguish between the *Word* of God, and the *words* of God. The former they maintain in all cases to be Christ. But the words they admit to be Scripture. If they adhere to their distinction in this case, they must regard the patriarch as placing a high value not only upon an inner revelation, a light within, but, further, upon the external teaching coming through some outward medium from God to his soul. The words of David in the 19th and 119th Psalms are familiar to the student of the Bible:—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. Moreover, by them is Thy servant warned: and in keeping of them there is great reward," Ps. xix. 7-11. "O that my ways were directed to keep Thy statutes! Then shall I not be ashamed, when I have respect unto all Thy commandments. I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments. I will keep thy statutes: O forsake me not utterly. Thy testimonies also are my delight, and my counsellors. Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep

Thy law; yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight. Incline my heart unto Thy testimonies, and not to covetousness. O how love I Thy law! it is my meditation all the day. Thou, through Thy commandments, hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from every evil way, that I might keep Thy word. I have not departed from Thy judgments: for Thou hast taught me. How sweet are Thy words to my taste! yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep Thy righteous judgments. Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of Thy words giveth light; it giveth understanding unto the simple," Ps. cxix. 5-8, 24, 88-86, 97-106, 129, 130.

It will surely not be said that the reference here is entirely to an inner revelation. Even if the ground should be taken that the word of God—which constituted the lamp to the feet, the light to the path—were not an outward but an inward light, not an external guide, but the divine light within, lighting every man which cometh into the world,—there are other expressions which cannot be explained on this hypothesis. "How sweet are Thy words to my taste!" "The entrance of Thy words giveth light." On the Quaker theory the word is already in the heart, and all that the individual has to do is to listen to this voice speaking within. But the Psalmist takes into account something which enters into the soul, which is separate from it, has an existence independent of it. Now, of these words he says, their entrance giveth light. He does not say that it receives light, that its meaning is cleared up or explained by the heavenly principle within, but that it *gives* light. The words of God express the mind of the

Spirit. In them God speaks, and when they are allowed an entrance into the heart this is followed by light and understanding. Surely there is nothing extravagant, then, in the supposition that these words are the commandments by which David was made wiser than his enemies; that these were the testimonies which formed his meditation; that these were the precepts, in the keeping of which he was made to understand more than the ancients.

These remarks are borne out by the instructions delivered by Moses to the people: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates," Deut. vi. 6-9.

They are also borne out by the history of Israel. The lawless state of matters which so often prevailed in the time of the judges is accounted for on this principle, "Every man did that which was right in his own eyes." The flourishing state of Israel in the days of David is associated with the fact, that to this king the words of God were precious. And his example and righteous government must have done much to lead others also to the study of these words. The declensions which followed were no doubt accompanied by a forgetfulness of God's commandments; as the reforms which took place in the days of Hezekiah and Josiah were characterised by renewed attention to the words of the Lord, the law, the commandments, "the book of the law," 2 Chron. xxix. 15; xxxi. 21; xxxiv. 15, &c.

Of course to all such reasoning as this the Quaker has the ready reply that the dispensation has been changed; that these things do not apply to us as they stand; that the letter killeth, and the spirit giveth light; that if there is any analogy between the case of Israel and ours, it

should lead to this conclusion, that while they were required to attend to the outward word, we should attend to the inward; that while the commandments, and statutes, and ordinances, given by the ministration of angels in the economy of Moses, were a law to them, the law for us is the voice of the Son speaking in our own hearts. Now in this, as in so many other instances in the Quaker reasoning, there is a half truth which it is difficult to meet without running the risk of being regarded as denying that truth. There is a difference, we freely admit, and anxiously contend, between the two dispensations—the dispensation of the letter and the dispensation of the spirit. To take the commands which were addressed to Israel as binding upon us in the same sense in which they were binding upon them; to put ourselves thus under the law; is to evince an ignorance of our higher position, such as the apostle again and again condemns in his epistles. To us, in the letter, sacrifice has ceased, the priesthood has ceased, with a variety of rites and ceremonies which belonged to the temple service. To go back to any one of these, as circumcision, is to become a debtor to do the whole law, is to be unfaithful to that liberty with which Christ has made us free. But the real question now as between us and the Quakers is, not as to the presence or absence of rites in the spiritual economy, but as to the bearing of a written word—which speaks of rites and ceremonies that once were binding—upon the interpretation of that spiritual economy. In forming an estimate of the character which is required of me as a child of God, and the way in which that character is to be attained, am I, or am I not, to be guided by the things which holy men of old spake and wrote as they were moved by the Holy Ghost? Am I to regard the words which prophets and apostles spoke in other days as temporary commands good for the men to whom they were first spoken, but which I may safely neglect? Or had these things a bearing on the concerns of that kingdom which endureth? Even supposing us warranted in putting aside the letter as not inculcating an immediate

duty upon us, are we not still bound to study the letter, in order to arrive at a better understanding of the spirit? In one word, are the things of the kingdom to be made known to us as a new revelation from God; or are we to learn them by digging as for hid treasure in the written word?

That the latter and not the former is the true method, we think follows from some of the texts already referred to, as well as from others. David speaks of *meditating* upon God's law, and thereby being made wiser than the ancients; which seems to imply that its whole meaning was not exhausted by the first impression which its words conveyed; that it opened up to the diligent student and the faithful servant, disclosing even then, when the letter was binding, something of the exceeding breadth of the commandment; and leading those who, like David, made it their study all the day, to perceive, in the distance, the dawn of a brighter era.

Turning to the New Testament, we find this view confirmed. It will be sufficient to refer to one or two passages in illustration. In Gal. iv. 21 the apostle puts the question, "Tell me, ye that desire to be under the law, do ye not hear the law?" He is arguing with those who, after having the spiritual dispensation spread before them, had evinced a desire to return to the older Jewish dispensation. He has asked, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" verse 9. And now he says, "Ye that desire to be under the law, do ye not hear the law?" The law, in the bondage of the letter, was no longer a rule to them; and they were reprov'd for going back to it in this respect, for turning again to the weak and beggarly elements. But they *were* required still to hear the law. Paul does not say, "The law has no lesson to read you; it was not for you at all, but for an earlier generation." But he says, "It has a lesson, but you have mistaken it." And then he refers to a passage in the history of Abraham, and teaches that Hagar

and Sarah corresponded to Jerusalem in bondage and Jerusalem which is free; that the Old Testament history had a meaning; that the lives of the patriarchs were to be studied; but that the general meaning which was to be extracted from the history was, that the practice of legal services now would be a sinful bondage; that what God required was the heart, from those who had been set free from this bondage.

Again, "These things were our examples, to the intent we should not lust after evil things, as they also lusted. All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come," 1 Cor. x. 6, 11. In the chapter from which these words are taken, reference is made to a variety of incidents in the history of Israel, and of these it is said that they were examples or types to us, upon whom the ends of the world are come. The apostle does not represent Old Testament history as profitless, but profitable; not as exhausted in its significance by the events of the past, but as holding forth valuable lessons to the children of God now. He says not only that valuable lessons may be derived from this history, but that the course of the history was ordered with a view to these lessons, that the things of which he speaks happened as examples or types (*τύποι*), that the great Being who knows the end from the beginning designed all along this correspondence between the past and the future, that the history of Israel should typically represent the history of the Church, that the one series of events should be the shadow or typical representation of the other. This being the case, even the Old Testament Scriptures are vindicated as the property of the Church, and the strongest incitement held out to the student to search them, the most abundant encouragement to ask for the old paths, as indicating the way in which the Church should walk, a historical prophecy of the things of the kingdom.

Yet again, the apostle Peter speaks of the prophets as "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified

beforehand the sufferings of Christ, and the glory that should follow," 1 Pet. i. 11, evidently implying that the whole meaning of their prophecies was not patent to them, and that if it ever did become clear, it could only be to a later generation. And then he adds, "Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into," ver. 12. Here it is distinctly announced of the prophets, that their ministry was not unto themselves, nor to those of their own generation simply, but to those who belonged to the Gospel era; that the things of which they testified, so far from being exhausted in their own day, only began to have their accomplishment when the Gospel was preached with the Holy Ghost sent down from heaven, and so far from being addressed only to the men of their own generation, might, with far more propriety, be said to be addressed to those to whom the last days, the days of the Gospel dispensation, had come.

The words of the same apostle in another place, 2 Pet. i. 19, may be considered in the same connection. A little before, he has said, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance," &c., ver. 12, 13. He does not say, Look within, follow the light which you see there; but, Although you are established in the present truth, yet, while I am here, I will put you in remembrance of it. He seems to take for granted that external teaching, in the way of line upon line and precept upon precept, has its place and its use in the Christian Church, and that even those who are established in the present truth have need often to be reminded of it from without, and not only to feed upon what they already possess within. He instances one external revelation relating to the person and authority of Jesus Christ, "There came such a voice to Him from

the excellent glory, "This is my beloved Son, in whom I am well pleased," ver. 17; and then adds, "We have also a more sure word of prophecy." That he refers to the written word is plain, for immediately after he characterises the prophecy as "of the Scripture," coming "not by the will of man, but holy men of God spake as they were moved by the Holy Ghost." To this prophecy he enjoins us to take heed "until the day dawn, and the day-star arise in our hearts." He does not say, The light within you is sufficient to guide you; but rather, If you would have that light burning brightly, take heed to the light shining without. And then, "Knowing this first, that no prophecy of the Scripture is of any private interpretation," ver. 20. It is as if he had said, You are not to suppose that the teachings of Isaiah, and Jeremiah, and Daniel, and Ezekiel, were limited in their scope to the generations among whom they lived, the people to whom they directly spoke. No. They were *prophecies*, and "no prophecy of the Scripture is of any private interpretation." It must be brought up to the analogy of the faith. It must be considered in its bearings upon the Church of God, for "all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." "The testimony of Jesus is the spirit of prophecy;" and only as particular prophecies are seen the light of this testimony, are they seen in their highest and fullest character. Could anything be desired more amply confirmatory of the statement of Paul, that "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works?"

3. *History.* The history of Israel has been already referred to under the last particular. But the course of history generally may be appealed to as affording confirmation to our position. According to Friends, every man has an infallible rule in the inner light. Some will admit that Scripture may be helpful, but the having or wanting the external revelation is a matter of comparatively minor

importance. Now, if this be the true state of the case, it should follow that all are in equally favourable circumstances for making advances in the truth, and therefore we should expect that the work of enlightenment would go on abreast in a variety of countries at once. But how comes it that while other nations were steeped in idolatry, one people in Asia should have retained the knowledge of the true God; that while debasing superstitions enslaved the most refined and cultivated races, Israel alone should have escaped the contagion? We would not limit the grace of God. We would not presumptuously say what it is possible for Him to do, and how far we may suppose Him to have revealed Himself to those who had not a written revelation. But here is a great fact which demands some explanation. It is not seriously affected by the circumstance that one or two solitary instances are pointed out, in other countries, of men who were wiser than their generation; for it still remains a question how far their wisdom extended, and whether no portion of it was derived through some medium or other from the holders of a purer faith. But how is it that Egyptian, Babylonian, Greek, or Roman, never rose above the superstitions of his country till he came into contact with the Jew; that one empire took the place of another; that advances were made in various branches of art and science; but in religion the Greek only copied from the Egyptian, and the Roman from the Greek? Put the question to the apostle, and he will answer, "What advantage then hath the Jew? much every way: chiefly because that *unto them were committed the oracles of God.*" And while he goes on to ask, "For what, if some did not believe? shall their unbelief make the faith of God without effect? God forbid,"—does he not seem to teach that the proper result, that which was expected of the Jew, was faith in God? The result was frustrated in the case of some. But their unbelief did not make the faith of God of none effect. God is true, though every man should be a liar, and the fruit which was legitimately to be looked for in those who had the oracles of God was

faith in God. For "faith cometh by hearing, and hearing by the word of God."

To come down to later times, is it not true to this day that the most enlightened countries are just those in which the Bible has been most extensively circulated? It were superfluous to quote particular instances in illustration. The continents of Asia and Africa, the countries of Europe in which the Bible is a sealed book, will speak on the one hand; Britain and America will speak on the other. The little oases in the desert, the spots in India, Africa, and Oceanica, where a more enlightened spirit reigns than in the surrounding wastes, are those to which the missionary has gone with the Bible in his hand, calling upon the people to hear its truths. The commission to the Church is, "Go ye into all the world, and preach the Gospel to every creature;" and in proportion as it has been discharged in faith have men been brought to recognise the heavenly witness, and to give a place in their hearts to the living Word. But where do we ever hear of men, without having the good news brought to them by others, emancipating themselves from their thralldom, and attaining to just and enlightened views of their relation to God, and consequent duty? If the Quaker theory were true, such cases should be of frequent occurrence. The absence of them is a strong point against it; the occurrence of the other class of cases a strong argument in favour of the opposite view.

4. *The contradictions and extravagances which this opinion would justify.* That it should lead to extravagances is only a natural inference from the Quaker position. For, on this view, there is no tribunal to which the individual is amenable. It professes to substitute a certain for an uncertain guide, to point each man to an infallible standard which he can at once comprehend, in place of directing him to a rule, the bearings of which on each case of practice can only be made out by patient study and persevering prayer. But it, in reality, leaves him a prey to the passing fancy of the moment, and would justify him in doing that which is right in his own eyes. Even the disciple whose

life is in the main brought into unison with the mind of Christ is not always above the influence of mixed or impure motives ; and if he feels a bias to one course rather than another, he may, while yielding to it, persuade himself that he is following the dictates of the inner light, if he has no other standard than his own consciousness by which to try his practice. Paul, referring to his past history, says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," Acts xxvi. 9. But will it for a moment be affirmed that the acts referred to were faultless, because they were such as, at the time, he thought he ought to do ? Cranmer, too, doubtless thought he was doing God service in condemning heretics to the stake. The Puritans, who had passed through the fiery ordeal of persecution themselves, were justified in their own consciences when in the land of their expatriation they meted out to others the same measure which had been meted to them. It is true that Quakers have spoken and written against persecution. But this does not hinder the application of their principles to those who have held opposite views. If the light within is to be the guide, these last might plead that they followed its teachings, and that their consciences did not condemn them. And if this be the case even with men who are taught of God, as some of these were, how will the rule bear to be applied to the wicked ? The Quaker may say that what a man is to follow is not the suggestion of his own corrupt heart, but the promptings of a heavenly voice within. But how is the man who is dead in sin to distinguish between these ? If, even when the most scrupulous care is exercised, we feel that the suggestions of pride may be mistaken for a laudable zeal, and that a culpable want of faith, on the other hand, may be taken for genuine humility, how apt will those be to mistake, who are insensible to the depravity of their nature, and how dangerous, therefore, to tell them to follow the dictates only of the light within !

Of course to this it will be readily replied that these are only abstract considerations ; that views of the most oppo-

site character have had the same evil consequences attributed to them by those who rejected them ; that the fair way to test an opinion is not by speculating upon the logical inferences which we may think fairly deducible from it, but by estimating the practical results in the case of those who have received it. The question would thus come to be;—not, What might this opinion lead to if carried out to all its extent? but, What has it led to in the case of the Friends? That there is some force in this reasoning cannot be denied. At the same time we do not see that we should be precluded from examining the tendency of a view, even if we should not find that tendency exemplified in its whole extent in any particular instance. Few are swayed by a single principle, and though Friends have given prominence to this as their distinguishing view, there have been counteracting influences which must have had a share in the shaping of their conduct. In the early history of the Society, for instance, those who embraced its tenets were often persons who held the Scriptures in deep reverence. Many of them had been teachers in other sections of the Church, and adopted the views of Friends, believing them to be *more scriptural* than what they had previously held. George Fox, while refusing to give the Bible that place which it occupied with others, was yet familiar with the Bible, and ever quoting it in support of his views. Much of the teaching of the early Friends consisted of expository comments upon texts of Scripture, sometimes suggested by the remarks of other teachers upon the same texts. There may be causes still in operation which have prevented the evil in all its extent from being experienced. The reverence which is felt for Scripture by other sections of the Protestant Church, and the dread of internal disruption in the absence of some written code to appeal to, may have had some influence in keeping Friends to the form of sound words. The difficulty of shaping anything like religious teaching without interlarding their speech with Scripture expressions may have had its effect in giving their oral instructions somewhat of a resemblance to that of other Churches.

But, making allowance for the operation of such causes, enough, we conceive, has transpired to shew a tendency in the direction to which we point. Taking the founder of the Society himself as an illustration, it would be hard to believe that there was nothing fitful and capricious in the history of George Fox. Shall we ascribe every act of this man, from the moment that the principle first dawned upon him, to the operation of the Spirit of God? Shall we say that his frequent journeys, not always fruitful of good results, in many cases ending in imprisonment and the consequent suppression of his testimony, were such and such only as the Spirit prompted him to make? Shall we say that his behaviour on every occasion was the fruit of best wisdom; that the desire to glorify God was in no instance tarnished by a mixture of baser motives; that his interruptions of services in the steeple-houses and elsewhere never sprang from a desire to hear himself speak, but always from the recognition of a command to speak; that the determination to keep on the hat and to adhere to the use of *thee* and *thou* were never attributable to dogged obstinacy, but always to a divine injunction? Shall we suppose that the Spirit led him in all the circumstances connected with his marriage; that God told him at one time that he was to be separate from all, and at another that he was to be joined to one; that he was directed to select as his partner one from whom he was to be directed in a few days to part, and with whom he was to spend but a small measure of his time? Shall we say that he would not as truly have obeyed God if he had pondered the words of the apostle, "I say, therefore, to the unmarried and widows, it is good for them if they abide even as I?" And, if a life of bonds and imprisonment was marked out for him, that he would have seriously erred if he had heard the same apostle saying, "I suppose, therefore, that this is good for the present distress. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife?"

But, passing this by, and supposing that George Fox

and his compeers were guided by best wisdom in each step which they took, there are not wanting instances to shew the excesses for which this principle may be pleaded as a justification. The following particulars of the case of James Naylor are taken from Sewel's *History*, an authority with Friends:—

“He came to London towards the latter end of the year 1654, or beginning of 1655, and found there a meeting of Friends, which had already been gathered in that city by the service of Edward Burrough and Francis Howgill, and there he preached in such an eminent manner, that many, admiring his great gift, began to esteem him much above his brethren—which, as it brought him no benefit, so it gave occasion of some difference in the Society; and this ran so high, that some forward and inconsiderate women, of whom Martha Simmons was the chief, assumed the boldness to dispute with F. Howgill and E. Burrough openly in their preaching, and thus to disturb the meetings. . . . Hannah Stranger, whom I knew very well, and have reason to believe a woman of high imaginations, wrote in this time several very extravagant letters to him, calling him the Everlasting Son of Righteousness; Prince of Peace; the only-begotten Son of God; the fairest of ten thousands, &c. In the letters of Jane Woodcock, John Stranger, and others, were expressions of the like extravagancy. The said Hannah Stranger, Martha Simmons, and Dorcas Erbury, arrived to that height of folly, that in the prison at Exeter they kneeled before Naylor, and kissed his feet. . . . Being released from that prison and riding to Bristol in the beginning of November, he was accompanied by the aforesaid and other persons; and passing through the suburbs of Bristol, one Thomas Woodcock went bare-headed before him; one of the women led his horse; Dorcas, Martha, and Hannah spread their scarfs and handkerchiefs before him; and the company sung, Holy, holy, holy, is the Lord God of Hosts, Hosannah in the highest, Holy, holy, holy, is the Lord God of Israel. Thus these mad people sung, whilst

they were walking through the mire and dirt, till they came into Bristol, where they were examined by the magistrates, and committed to prison; and not long after he was carried to London to be examined by the Parliament. . . . They demanded of him why he suffered those women to worship and adore him? To which he replied, Bowing to the creature I deny; but if they beheld the power of Christ, wherever it is, and bow to it, he had nothing by which he might resist that, or gainsay it."—(*Sewel's History of the Quakers*. Folio Edition. Book IV., pp. 138, 139, 142.)

It is true that the conduct of Naylor is severely condemned by Sewel, and that later in the history we read of his repentance and confession, as well as that "he was clouded in his understanding in all this transaction." But his reasoning here seems to be only a fair inference from the Quaker principle. The Spirit is supposed to speak directly to each member of the Society. If some members give out that it has directed them to fall down and do homage to Christ in a particular disciple, who is to dispute the position? If a poor mortal, elated with a feeling of pride, and flattered by the homage of others, says that he has nothing wherewith he can resist it, how are we to combat this worshipping of angels? It may be that in time he will acknowledge his error and confess the blasphemy; but if he should die in his sin, are *they* wholly free from blame who have raised the position that the inner light is to be put above the outer, that the impressions wrought upon the man's spirit from within are to take precedence of the considerations contained in the revelation without?

We have selected the foregoing case of Naylor as an illustration, because we could give the particulars from a recognised Quaker authority. How often such cases have occurred we are not sufficiently acquainted with the history of the Society to affirm, though those who take a general survey will tell us that this is no solitary instance. Even within the last twenty or thirty years, it is whispered that some of those who have separated from the

Friends or been disowned by them, have been guilty of similar excesses.

5. *The attitude which the Society has held with respect to Missions in the earlier and in the more recent years of its existence.* On the principle which is under consideration, we should expect consistency in the history of the Society. We should expect to see the same line of conduct pursued by Friends now as in other days, or where there was any difference, only such as could be accounted for by a change of circumstances. An infallible teacher might be expected to issue pretty much the same instructions to Friends now as in the seventeenth century. Since then there has been no change in the dispensation; no marked event, such as separates between Judaism and Christianity, to call for any change in practice. Substantially, therefore, one would suppose that what the Spirit enjoined upon the early followers of Fox, He would enjoin upon his followers now. But what is the fact? Why, that it is scarcely possible to conceive of a greater contrast than subsists between the early and the late Friends in respect to the preaching of the Gospel, or perhaps, more properly, of their version of the Gospel. In the ardour of its first love, we find members of the Society confronting the teachers of the National Church, and of all the various sects in existence. We find them repairing to steeple-houses and to chapels, arguing with Episcopalians, Presbyterians, and Independents; with Papists and Protestants, Baptists and Pædobaptists, and challenging them to the combat. We find them addressing kings and governors, judges and magistrates, jailors and prisoners, priests and people, within doors and without. Friends of both sexes are seen pushing their way to remote quarters; not deterred by the prospect of mutilation, or even of death, from landing in America; proclaiming their doctrine of the inner light to Mahometans, and within the gates of Jerusalem. But when we take up one of their journals now, we meet with such notices only as the following:—"W. M. held a public meeting at Great Bad-dow on First day, the 9th ult., and at Danbury, on First

day, the 16th, which were both largely attended (many not being able to get in). S. S. visited the meetings in the compass of Pickering Monthly Meeting, and the families of Friends at Scarborough, and held public meetings at Whitby and Pickering before proceeding to the Yearly Meeting, taking Derby on the way, where she attended the usual week-day meeting, and also held one in the evening for those who attend meetings, but are not members.—Since the Dublin Yearly Meeting, R. A., of Waterford, has been engaged in visiting the meetings in the bounds of Ulster Quarterly Meeting. He was in Belfast on First day, the 16th ult., and during the week he visited some of the families of Friends, and proceeded to Lisburn on Seventh day, the 22d.”—(*The Friend*, 6th month, 1858, p. 106. London: A. W. Bennett.)

How is this to be accounted for? If Friends had begun to repent of their early history; to give out that much of it was to be traced to a foolish and needless zeal; and that the early Friends, instead of acting strictly according to the teachings of the inner light, had gone beyond what was required of them,—we could understand how they might lay claim to some show of consistency. But while they glory in their early history, and recommend the younger members of the Society to study the lives of its founders, how shall they answer it that their own practice is so different? Does the zeal which is laudable in one generation become needless or blameable in another? Did the Spirit urge them forward to every available channel for missionary effort then, and does the same Spirit forbid them to occupy the field now? Judging from other considerations, we should say that this was not likely. The command of Jesus still stands upon the page of revelation, “Go ye into all the world, and preach the Gospel to every creature,” a command seemingly for this age as well as for the past. The necessity for proclaiming the message seems as strong as ever; for though customs have changed, the world may be said still to lie in wickedness; though civilisation has introduced many refinements into society, sin still abounds to a marvellous extent. And the opportuni-

ties for preaching have certainly not diminished. If Quakers do not avail themselves of these, others have readily recognised them, and have organised missions at home and abroad; in the crowded dens of our thickly-peopled towns, and the outlying population of rural villages; in the most distant as well as the nearest localities; to Jew and to Gentile; and in all quarters of the world. But, perhaps, of all the various Churches of Christendom, the least missionary is that of the Quakers. How is it that those who were missionaries and street-preachers when other sections of the Church met only in churches or chapels or halls, should now confine themselves to their meeting-houses, when the whole Protestant world is one vast missionary society? Churches which seemed dead or asleep have been stirred into new life, and Friends who came so prominently forward seem to have fallen asleep. With the exception of an occasional address to some crowned head on the continent, their labours appear to be limited to their own members, or those who may present themselves at their weekly meetings. Churchmen, Dissenters, and Wesleyans, vie with one another in keeping up services for the masses, and open-air preachings. But who ever heard of a Quaker lifting up his testimony in Exeter Hall, or at the corner of a street? Is this marked change to be resolved into new instructions from the Spirit of all truth? Surely not. To us it seems a much more likely hypothesis that the tendency of their principles is to lead men to rule themselves by inclination rather than by any higher standard; that this tendency was checked for a time by the circumstances in which they found themselves placed, and by the fact that their first members had been trained up to reverence the Scriptures; that in later times this tendency has been more fully developed, subject only to the formal restraint imposed by the rules of the Society itself, and the force of public opinion generally. In the first instance there was some regard to principle, and Friends would have repelled, as prompted by a wrong spirit, any course for which they could not adduce some plausible pretext from Scripture. It was impossible to be-

long to the Society at all without running the risk of much grievous persecution; and those who made up their minds to face this had little temptation to shrink from any plain duty. But in an age of toleration and latitude of opinion, to be a Friend is not the same thing as to undergo persecution. A man may hold his principles and suffer no great inconvenience from their avowal; nay, may rise to affluence at the same time. And therefore the temptation is stronger to a merely formal union with the Society. Friends seem thus to have abandoned the idea of regenerating the world, and to be satisfied with retaining their position as a sect.

Now all this is suggestive, and might lead Friends to consider whether their principle in its whole extent is correct. Right they certainly are that every good motion must proceed from the Spirit of God, that in so far only as they are taught by this Spirit can they do that which is pleasing to God. But are they right as to the mode in which the Spirit makes known the will of God? Is it by a sensible impulse dictating the form of each act, or is it by the Spirit flashing conviction on the mind as to the bearing of Gospel precepts upon daily practice? by enlightening the understanding, so that the individual should see how principles which pervade the page of revelation are to regulate his conduct throughout? Are we most truly fulfilling the will of God when we wait till we hear, or fancy we hear, a voice speaking within, Go to the highways and hedges, go to the continents of an eastern or western world, and there proclaim Christ? Or are we to take the command as given once for all to His people, "Go, preach the Gospel to every creature," and to feel that if this command has no practical recognition in our daily walk, our spirits are not in harmony with Christ's Spirit, and that the opportunities which are presented for carrying it out are the indications He is giving of the place and the mode in which we are to discharge it? To wait for sensible impulses is often to wait till we lose all sense of a duty continually pressing upon us. To have the words of the Saviour ever ringing in our ears, is

to be furnished with one of the best keys for interpreting the events of providence as indications of God's will to us.

6. *The fact of Friends existing as a Society governed by certain definite rules.* If the Spirit, independently of the written word, gives particular instructions to each man as to every step he is to take in life, then it follows that not only are the Scriptures themselves unnecessary, but every attempt to legislate for the body must be deemed an impertinence. If the Spirit teaches me what is the divine shape of a coat or a hat; what expressions I am to use in addressing any particular individual, whether in authority or not; if I have an infallible rule within which is to apply to each case in particular, and which will never mislead me,—then why should any body of men step in with their queries and rules of discipline, and propose to bind me down to a broad-brim or a drab, or issue any recommendations upon the subject? If the Spirit teaches according to the Quaker idea, then the collective wisdom of the Society can be nothing different from the inspiration of the individual members; and while to lay down a rule is superfluous, to differ in opinion must be impossible. If I am in no case left to reason out the path of duty by the application of general principles to a particular case, but prompted in each instance by an unerring monitor, then why should a general meeting discuss the propriety of one course as compared with another?

At the last yearly meeting of the Society in London, we find that several topics were debated, as, for instance, mixed marriages, or marriages of Friends with those of other denominations; marriages of first cousins; peculiarities of dress and speech. Just as in other societies arguments were introduced for and against. For instance, on the first of the above-named subjects we are told, "It was urged by the opponents of the measure. . . . It was further urged. . . . On the other side it was urged. . . . We sat till eight, and then adjourned the discussion till half-past ten to-morrow morning." Then on

the following day :—" The various arguments of the preceding day were reiterated, though a little varied in language. . . . The conflict of opinions was so great, that it was evident the meeting could not agree to the alteration proposed whilst opinions were so divided, and that on the other hand its rejection altogether would give pain to many Friends. It was therefore concluded to refer the whole subject, in a free, unshackled manner, to the meeting for sufferings, to be assisted in their deliberations by a deputation to be sent up from every Quarterly Meeting, and to report the result of their conference to next Yearly Meeting."—(*The Friend*, 6th mo. 1858, pp. 98, 99.) At the close of the report is the following sentence ; " In conclusion, the Clerk expressed and recorded the thankfulness with which the meeting was impressed, that, under the guidance of best wisdom, it had been enabled, even on important subjects on which there was a diversity of opinion, to carry on the discussions with a large amount of brotherly condescension and harmony."—(p. 100.)

In such instances as the above, Friends act as those of other persuasions act. They follow the dictates of common sense. They take the opinions of those who have the interests of the Society at heart, or who may be supposed to be gifted with the highest measure of wisdom among them. But in doing so they forget their own principle. If it were true, those who are guided by best wisdom could not have two opinions upon a subject. A variety of arguments for and against any view, could not be seriously brought forward by those who were speaking immediately under the influence of the same Spirit. And it could never happen that after a subject had been for hours before a meeting, its members should separate with the unsatisfactory conclusion that it was hopeless to come to a decision. It is only to enlarge upon this last particular to say, that the principle of the inner light as held by Friends is disproved by—

7. *The fact of their appealing to Scripture when deciding upon a subject.* The following sentence from the above quoted report of the last yearly meeting of the Society is

worthy of notice : "In only one point did Friends seem to be of one opinion, that such marriages are not desirable ; but, said the advocates for the proposition, we have no right to make any laws for which we are totally unable to bring the authority of Scripture, and, in the exercise of rules so made, to cut off from membership such persons as have broken no moral law, nor committed any act that we can prove is contrary to Scripture authority."—(*The Friend*, 6th month, 1858, p. 98.) It is true that no definite decision was come to upon the point in hand, but the quiet reference to Scripture authority is suggestive. It seems to imply that an appeal to Scripture would be considered final, that if Scripture testimony could be clearly shewn either for or against any measure, there would be an end to its discussion. But what then comes of George Fox's famous saying, "Oh no, it is not the Scripture, but it is the Holy Spirit by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments are to be tried ?" According to it an appeal to the written word is wholly out of place. Instead of the spirits of the prophets now being subject to the prophets and apostles as they have spoken in Scripture, the prophets and apostles should be subject to the spirits which are now raised up to interpret them. Instead of appealing to the Bible to test whether a suggestion has come from God's Spirit, or from our own, we should test the statements of the Bible by their conformity with the inner light, in order to know whether they are the utterances of divine wisdom or of human. Friends, by reversing this rule, by testing their principles by Scripture, and not Scripture by their principles, while approaching to the practice of others, are testifying against themselves.

In summing up our remarks upon the Rule of Faith, we would have it to be distinctly understood that our objection to the Quaker view is not that it is too spiritual, but that it looks to be taught by the Spirit while neglecting to study the great repository of spiritual doctrine ; not that it attributes too much to the first cause, but that it allows too little for the second. Admitting generally the

position that the Spirit is the great Teacher of the Church, that a literal conformity with some Scripture precepts does not sum up obedience to the divine will, yea, that "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned,"—this does not affect the other position that the mind of the Spirit is to be deduced from Scripture. Granted that the key of this revelation is possessed only by those who are taught by the Spirit, it still remains true that the stores which are to be unlocked by this key lie within the compass of the Bible. It is here we conceive that Friends have mistaken the character of the word, and their duty as respects it. Repelled by the heartless theories of those who would resolve all that is evangelical into an intellectual apprehension of one or two doctrines, they have allowed themselves to believe that intellect has little or nothing to do with the matter, and that their business is to wait for a supernatural revelation independent of Scripture. They admit in so many words, "that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil;" and further, "that the Scriptures give a full and ample testimony to all the principal doctrines of the Christian faith."—(*Barclay's Apology*, Proposition III., Sections vi., ix., pp. 86, 91.) But, while making these admissions, they do not seem to allow, as a general proposition, that the Spirit teaches *by the Scriptures*; that the wisdom which men are to seek is to be found in this track; that the fuller disclosures which the Spirit of all truth is to make of the things of the kingdom are identical with a fuller apprehension of the things which holy men of old wrote as they were moved by the Holy Ghost; that the things of Christ which are to be shewn to individual believers are the very things which are contained in the written word.

And if this be an error, it is not difficult to see how it must affect the practice of the Quakers. The Bible is to them a good book, the best book, but it is not that from which all wisdom is to be derived. It cannot contradict

the truth, but it is not expected that all light upon the truth should flow through this channel. When a discrepancy is seen between their views on any point and the written word, this hardly staggers them. It is got rid of by affirming that the supposed is not the real meaning of Scripture. (We are speaking of the theory as consistently carried out in practice; exceptional cases do occur, where Friends depart from the theory and appeal to the *authority of Scripture*, as at the last yearly meeting referred to above.) The teachings of the Spirit are not regarded as all included in this volume. Revelations are looked for not through the word, but without the word. The supernatural influence which is expected, is expected not to throw light upon the word, but in a measure to supersede it. The consequence of this must be a diminished regard for Scripture, a tendency to look elsewhere for instruction in doctrine and duty. If men can learn God's will without the record as well as with it, they are of course not bound to study the record. If by the Spirit speaking immediately to men is understood the Spirit speaking independently of Scripture, then obviously it is a higher duty to wait for the Spirit than to study the word.

And this is exactly the position of matters among Friends. The Scriptures are esteemed among them, but rather as a luxury than a necessity. Recommendatory notices have been from time to time issued by their meetings as to the reading of Scripture. But these hardly convey the impression that this is regarded as a matter of prime importance. That which is contained in them is useful and profitable, but it is not regarded as that on which they are day by day to feed. Their practice in other respects corresponds with this. They have meetings for waiting upon God, and for worship, but none for reading and expounding the Scriptures. They have books setting forth the history and experience of Friends, memoirs and biographies, but little or nothing in the shape of exposition. Does not this fact account for much of the poverty which has been exhibited by Quakers? They allow the necessity of the

Teacher, but do not heed the lesson He reads them. They admit the desirableness of the Pilot, but do not rule themselves by the chart He has spread before them. Other sects have halls and colleges for the training of their members; they insist upon an attendance on lectures, or at all events upon examinations on the contents of the sacred volume, on the part of those who are to teach. But Friends content themselves with ridiculing the idea of a man-made ministry, and seem almost to fancy that ignorant and unlearned men must be the ablest advocates of that which has emanated from Him who is possessed of all the treasures of wisdom. In trade and business, even in secular learning, they admit the propriety of serving an apprenticeship, of spending years in acquiring information or skill; but the wisdom which makes wise unto salvation is to be attained by waiting rather than by seeking in any other way. It is to be expected as a sudden illapse upon the individual, rather than as a gradual shining of divine light upon the page of revelation, disclosing hidden beauties there.

It is surely worthy of consideration how far the present state of the Society is owing to the prevalence of these views. As to the bearing of the Gospel message, no Friend now pretends to be wiser than Fox or Barclay. Surely this fact should lead them to pause and consider whether they have followed a right method. They have listened to the sighings of their own spirits, and the dictums of their teachers. And in point of doctrine, they have made no advance in two centuries, while in numbers and influence they have gone back. Suppose they should now "give attendance to reading," and try whether what has not come in the one method will be granted to the other. Let them not abandon their doctrine of the Spirit's teaching. Let them adhere to their view, that he who would teach others must be himself taught of God. But let them put themselves in the channel through which God communicates with His people. Let them not cease waiting upon God, and refusing to run without being sent. But let their waiting be a waiting upon God as revealed

in "the holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus." Let them not diminish their expectations of largely increased measures of wisdom and knowledge. But let them remember that the prophets ministered "not unto themselves, but unto us," and that we shall come at the burden of their ministry, and be made wise thereby, by attending to the reports which have been indited by those who, at the outset of Christianity, "preached the Gospel with the Holy Ghost sent down from heaven." Let them be as diligent as ever in listening to the Spirit. But let them be well assured that it is of that which is *written* that we read, "He that hath an ear, let him hear what the Spirit saith unto the churches." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

CHAPTER IV.

DOCTRINAL VIEWS OF FRIENDS.

SOME will not sympathise with us in the importance which we attach to this branch of our subject. Laying little stress upon doctrinal purity, quoting the adage of Pope, "He can't be wrong whose life is in the right," they will call upon us to point out vicious practice rather than faulty views in the case of the Quakers; to measure their conformity with the divine ideal not by the character of their doctrine, but by the tendency of their works. Many in the present day speak as if it were of comparatively little importance what views one entertains, as if the most opposite doctrines might lead practically to the same conclusion. But there is a close and intimate connexion between faith and character, between doctrine and practice, which it is vain to overlook. The admission of one unsound principle into our creed may

not be evidence of the absence of vital godliness. But this may arise from the fact that the dogma is only notionally held, or that it is held in conjunction with others which serve in a measure to neutralise its influence. But to the extent to which a creed is vitiated, to that extent is there a tendency to a departure from right practice on the part of those who rule themselves by the creed. And, though Friends have nominally no creed, still, which amounts to the same thing, they profess to adhere to the views of their predecessors. For instance, Evans, after naming one or two, says, "The doctrine which they teach is the same as that inculcated by Friends at the close of the seventeenth century, and maintained by the faithful members of the Society to the present day. . . . The charge of receding from the principles which they professed in the beginning was frequently brought against our worthy predecessors; but they invariably answered it with the most positive assertions that they had ever held and as constantly maintained the same doctrines." And again he quotes with approbation these words from Wyeth, "Our principles are *now no other* than what they were when we were *first* a people, for truth changes not."—(*Evans's Exposition*, Preface, pp. 32-34.)

In the list of doctrines which is to follow we would not be regarded as exhausting the subject, but rather as furnishing a sample. We are not sure that upon other points, some of them equally important with these, or perhaps more so, we would be prepared to endorse all that has been written by Friends. The charge has often been brought against the Society of entertaining Deistical or Socinian views, and, though it has been generally repelled by large quotations from the earlier writers regarding the deity, the person, and offices of the Lord Jesus Christ, the tendency which has been often exhibited to heterodox views on these and kindred points seems to betoken a want of explicitness in the ordinary teaching. We shall not, however, enlarge upon this, but draw our illustrations from subjects on which there can be no doubt as to the views of the Society.

THE FALL OF MAN.

The Quaker doctrine upon this subject is thus given by Barclay, in his Fourth Proposition: "All Adam's posterity (or mankind), both Jews and Gentiles, as to the first Adam (or earthly man), is fallen, degenerated, and deprived of the sensation (or feeling) of this inward testimony, or seed of God, and is subject unto the power, nature, and seed of the serpent, which he soweth in men's hearts, while they abide in this natural and corrupted estate: from whence it comes that not only their words and deeds, but all their imaginations, are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed. Man, therefore, as he is in this state, can know nothing aright; yea, his thoughts and conceptions concerning God and things spiritual (until he be disjoined from this evil seed, and united to the divine light) are unprofitable both to himself and others. Hence are rejected the Socinian and Pelagian errors, in exalting a natural light; as also the Papists, and most of Protestants, who affirm that man, without the true grace of God, may be a true minister of the Gospel." So far (making allowance for a little peculiarity in the language employed) the statement is unexceptionable, and it seems to be admitted in all its extent, that all flesh have corrupted their way, and that men are by nature dead in trespasses and sins. But the statement is neutralised by the following propositions, in which we read, among other things, that "there is an evangelical and saving light in all." Barclay tells us that he has no sympathy with the views of Socinians and Pelagians, of Remonstrants, and by implication of Arminians, while he professes to hold the Calvinistic doctrine in abhorrence. But it is difficult to see how practically he is to avoid contact with one or other of these opinions. His position is, that man is naturally dead, wholly dead to everything good, and incapable of taking one step towards his own salvation, but that in every man there is a light to which, if he take heed, he must inevitably attain salvation. The Pelagian

view he states as follows: "Some do so far exalt the light of nature, or the faculty of the natural man, as capable, of himself, by virtue of the inward will, faculty, light, and power that pertains to his nature, to follow that which is good, and make real progress towards heaven."—(Prop. IV., Sect. i., p. 95.) The Calvinistic view is, that man is utterly dead, and that, unless the Spirit create him anew by a living faith, dead he must remain. The Quaker view seems framed with a design to secure the advantages of both; the logical accuracy of the latter, the seeming benevolence of the former. But there is no sure ground between them. If we say that there is a light, a life-giving principle in every man, we cannot consistently hold that all are dark, that all are dead, without so much as one germ of life. If we say, on the other hand, that the condition of each man is that he is dead in sin, we must not neutralise the assertion by maintaining that he has light enough to bring him to life.

By steering a middle course, or rather by attempting to broaden out their doctrine so as to take in the main positions of the two which are most opposed, Friends have lost rather than gained. By halting between two opinions, siding now with one and now with the other, instead of reaping the advantages of both, they have laid themselves open to attacks levelled at each. With Calvinists they have been regarded as narrow and illiberal, with Pelagians as heterodox and unsound. Let them choose between the two, and adhere to their choice. The true theory can never be contradicted by any feature of the character of God. That which His word sets forth must be consistent with the highest rectitude, holiness, and love. To our feeble understandings there may seem to be a contradiction, and our imperfect powers may fail to see the point of reconciliation. But if we recognise the authority which speaks in the Bible, we must bow to the view which the Bible presents.

And though Friends may deny it, it is, we believe, by seeking to be wise above what is written, by attempting to find in their own breasts a justification of every article of

their faith, that they have erred in this matter. It is not enough for them that a view is spread before them in Scripture, and comes with a "Thus saith the Lord." It must also commend itself to their inner consciousness. It is not the doctrine which is to give the tone to their spirits, but their spirits which are to give shape to the doctrine. Because, therefore, it appears unreasonable to speak to the dead, it is inferred that all must have within them a principle of life. Because the command to preach the glad tidings is unlimited, the light to act upon them is presumed to be universally diffused.

Now, it might have occurred to those who hold this view that the Author of the message is able to guard His own consistency, that even if we should not see how total depravity is reconcilable with moral responsibility, or how a deadness in sin, which is universal, is to be explained consistently with a command to rise and live, that that which is dark to us may be clear to Him. It might have been suggested that the encouragement which is given to the disciple is that Christ is *with him*, not with those to whom He speaks—"Go and teach all nations; lo, I am *with you* alway, even unto the end of the world"—so that the power to believe and be saved does not lie within the soul of each sinner, but, being bestowed by Christ, accompanies the word which is spoken. It might have been borne in mind that when Jesus healed the sick, cleansed the lepers, raised the dead, cast out devils, even His enemies recognised this, not as the rousing of hitherto dormant energies, the stirring of powers which had lain concealed, but as the imparting of a new and quickening influence to the withered, maimed, diseased, or dead forms before Him; saying, "This man doeth many miracles." And in like manner, when Jesus said of His followers, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do"—and again, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay

hands on the sick, and they shall recover"—we say, it might have been taken into account that what they would have to do in accomplishing these results would be, not to call the attention of men to a truth which had already spoken to their inmost thoughts, but to bring to them glad tidings, in the hearing of which their souls might live.

Taking, then, the Scripture expressions in their obvious meaning, believing it to be true in all its extent, that by nature "there is none righteous, no, not one," that "the whole world lieth in wickedness," we would regard the power by which it is to be regenerated as existing, not in the world, but in the Church. We would remember that all God's springs are in Zion, Ps. lxxxvii. 7. We would look upon the power which is to save, not as universally diffused, present in every soul, but as unlimited in potency, capable of effecting the mightiest results. We would view each believer as a centre of moral influence, a light kindled in a dark place, not for his own sake alone, but that he may give light to all that are in the house, that wherever he is known, and seen, and heard, his life may be felt to be "a sweet savour of Christ in them that are saved, and in them that perish."

The view of the Quakers upon which we are now animadverting, accounts in some measure for the smallness of their efforts for the saving of others. The truth which they possess, they believe to lie in germ in the heart of each man around them; so that, if he attend to the light within, he must arrive at the position which themselves have attained. To remind him of this may be profitable, but he has an inward monitor, and that speaks to him from time to time, so that if he fails of salvation, his sin lies at his own door. They do not recognise themselves as links in the chain which is to connect him with God, as channels through which the glad tidings are to flow, as mediums by which the light is to be transmitted. Have they ever pondered these solemn words of Jehovah:—"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the

wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity ; but his blood will I require at thine hand," Ezek. iii. 17-19, &c. ; xxxiii. 7-9. In so far as we ourselves possess the truth, in so far are we responsible for its transmission to others. In so far as we know the will of God, are we called upon to make it known ; and, as those who have been rescued from the most fearful of deaths, to strain every nerve, and put forth every energy for the rescue of others. We may not alter the word which has gone forth from the mouth of the Lord, by representing the disease as less virulent, the death as less universal, the power of the evil one as less extensive and fatal than he has described it. But we need not therefore bate one jot of our confidence in the success of evangelistic labours, in the ultimate triumph of Gospel principles. Rather, roused by a sense of the magnitude of the evil, the imminence of the danger, the terrible doom of the unregenerate, animated by the promise of Christ, let us realise the responsibility which lies upon us to let our light shine before others ; and instead of saying, "Am I my brother's keeper?" feel that we are called upon by the most powerful of all considerations, not to hide that light under a bushel, lest we bring upon us the guilt of a brother's blood, but to set it upon a candlestick, that it may give light to all who are in the house, that others too may be led to glorify our Father which is in heaven.

IMPUTATION.

Under this head we include three distinct subjects, the imputation of Adam's sin to his descendants, of the sin of His people to the Lord Jesus Christ, and of the righteousness of Christ to His people. These subjects are so closely connected that those who hold the doctrine of imputation in one instance, generally hold it in the others as well, while they who reject it in one case reject it in all. The latter is the position of the Quakers. The doctrine of im-

putation in all its applications they regard as inconsistent with the character of God, and opposed to the principles of the Gospel. On the subject of the imputation of Adam's sin, Barclay affirms: "This seed is not imputed to infants, until, by transgression, they actually join themselves therewith; for they are by nature the children of wrath, who walk according to the power of the prince of the air, the spirit that now worketh in the children of disobedience, having their conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind."—(*Apology*, Prop. IV.) Though his words extend only to infants, it may be inferred that he denies in general the imputation of Adam's sin to any of his descendants, those who are reckoned sinners being those only, according to this view, who have committed actual sin, and thus being regarded as answerable for their own offences, but not for the offences of another.

To some this may seem a mere abstract point which Christians might be content to leave alone. But doctrines are so closely connected together, that the form in which one is held, is almost sure to influence in some measure the shaping of others. Now the doctrine of imputation we believe to lie at the very foundation of Gospel truth. An apostle tells us that God "hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." So another, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." In these and numerous other passages, we believe the doctrine of imputation is taught, the imputation of sin to the Saviour, and of righteousness to His people. The sinner is accepted and justified, not for works of righteousness which he has done, but for what Christ has done in his room. Jesus suffered for sins, but not His own. He "bare our sins in His own body on the tree." Scripture is full of this doctrine of imputation, and however difficult it may be for us to reconcile the details of it with the ideas of God which our limited faculties have been able to form, it would be more difficult for us to acknowledge the possibility of salvation apart from

it. The whole practice of the Mosaic economy in regard to sacrifices, proclaims as with a hundred tongues the doctrine of substitution, of suffering transferred from the actual transgressor to another ; while the laying on of hands on the part of the priest, in many instances, seems to speak of an imputation of guilt. (See Lev. xvi. 21, 22, &c.)

Not that the blood of bulls and of goats could take away sin. This an apostle expressly declares was impossible, Heb. x. 4. Not that a nature inferior to that which had sinned could answer to the Judge of all the earth for the transgression confessed over its head. But that a symbolical announcement was made in these things that another than the guilty individual was to suffer the punishment due to sin, and to make an atonement for the transgressor. Now, all our ideas of justice would be outraged, unless in some sort the guilt were transferred from the sinning to the suffering and atoning party. Nothing is easier on this subject than to slide into the use of language which gives a false and unworthy view of the Redeemer, and we are free to admit that such has been often employed. But the fact remains that Jesus suffered as if He had been a sinner. And for this there is no rational explanation but that which Scripture gives, that "the Lord hath laid on Him the iniquity of us all," that we are saved and justified not by works but by grace, and that this is rendered possible, because in His well-beloved son God is ever well pleased, because "the Lord is well pleased for *His* righteousness' sake," who hath magnified the law, and made it honourable, Isa. xlii. 21.

Now, if the general principle be admitted, it is vain to cavil at particular applications of it. Barclay argues that there can be no such thing as imputation of sin to children, because an apostle says, "Sin is not imputed when there is no law," Rom. v. 13. On this text he founds a syllogism. "Sin is imputed to none, where there is no law. But, to infants there is no law ; therefore, sin is not imputed to them." The fallacy of this reasoning lies in the minor premiss—"To infants there is no law." Here the very thing is assumed which requires to be proved.

Infants are not in a position to be called to account for their individual actions. But the ground taken by those who hold the doctrine of imputation is, that there is a law by which infants, by which every child of Adam, is viewed as represented by our first parent, and involved in the guilt of that act which was committed by him when "sin entered into the world, and death by sin." They conceive that their doctrine is supported by the fact that infants partake of the consequences of sin, that they are subject to death which is "the wages of sin," and that a just God would not inflict the punishment where there was no guilt.

Barclay reasons that death is not in every case a punishment, that it "is not the wages of sin in the saints, but rather a sleep by which they pass from death to life." But, admitting that to the believer the sting of death is taken away, so that he can triumph over it, it still remains true that pain is pain. To the infant death is not always a quiet sleep, but is often accompanied by severe and protracted pain. How, then, is this to be accounted for? If it be unjust to impute sin where sin has not been committed, is it just to inflict punishment where there is no sin either actual or imputed? If infants have not committed sin, and if sin is not reckoned to them, why should the penalty of sin be visited upon them? To our mind this is a greater difficulty than the other. And therefore, without professing to understand all the reasons of God's dealings, we cannot but acquiesce in the doctrine of imputation; but, seeing that death reigns "even over them that have not sinned after the similitude of Adam's transgression," feel ourselves shut up to the explanation of the apostle, that "by one offence death reigned by one," that "by one man's disobedience many were made sinners," Rom. v. 17, 19, these many including those who have not been guilty of actual transgression, who are made sinners in the sense of being accounted sinners, having sin imputed to them.

It is further to be considered that temporal death is the least part of the curse. Barclay admits "that a seed of sin is transmitted to all men from Adam (although im-

puted to none, until by sinning they actually join with it), in which seed he gave occasion to all to sin; and it is the origin of all evil actions and thoughts in men's hearts, in which death all have sinned," and that "all Adam's posterity is fallen, degenerated, and dead."—(*Apology*, Prop. IV., Sect. v.) Now, despite his parenthesis, enough is granted to carry the doctrine of imputation along with it. All men suffer in consequence of Adam's sin, and if the suffering be just, the sin must be reckoned as theirs. "The wages of sin is *death*;" and if all are fallen, degenerated, and *dead*, all have received of these wages. The fall has deprived them of the power to keep God's law, has left them in a state of depravity, of proneness to sin, the fruit of which is displayed by every child of Adam, and that at a very early age. None of us come into the world in the same state in which our first parent entered it, but with powers enfeebled, wills enslaved, hearts estranged from God, so that it may be truly said that we "go astray as soon as we be born." How is this to be explained, if not on the view we are considering? Sin is not the normal state of humanity. It is a blot on the fair face of creation, a disease in the subject, all the more loathsome that it is moral, and not physical. How comes it that all inherit this depraved nature? that there is everywhere this proneness to evil? that the lessons of ill-doing are so much more easily learned and readily received than the lessons of well-doing? How, but because the race is under the curse of a broken law, because "by one man sin entered into the world, and death by sin?" How, but because Adam—the figure of Him that was to come, the representative man—because his sin was counted not to himself merely, but to those who were represented by him—because his sin was imputed to them, and the penalty due to it visited upon them likewise?

Looking again to the case of the Lord Jesus Christ, it is difficult satisfactorily to explain the circumstances of His sufferings and death, without admitting this doctrine of imputation. Personally He was "holy, harmless, undefiled, separate from sinners." And yet personally He suffered

the most excruciating agony in body and soul. In His walk and conduct He was free from the least taint of sin. And yet was there any sorrow like unto His sorrow, any suffering to be compared with that of God's well-beloved Son? How shall we explain this, consistently with the rectitude of God? Are the laws of a holy and just God here reversed? Is His government turned into the capricious rule of a despot, and is *He* made the victim of that caprice, in whom God declares that He is ever well pleased? Men may be shocked to hear us say that guilt was imputed to the Son of God. But it is a greater outrage to our moral feelings to affirm that one who had no guilt, either actual or imputed, should have been treated as guilty. To try to evade the doctrine by saying that Jesus was a sin-offering, is only to make an admission which carries the doctrine along with it. For the very idea of a sin-offering, as presented in the Old Testament, is that of a substitute to which the sins of others have been transferred. If it was only typically that the sins of the people were transferred to the head of the goat on the day of atonement, still the type implies something real in the antitype, and proves that there was to be a transference of guilt from the actual transgressors to "the Lamb slain from the foundation of the world."

Again, if guilt was not imputed to Jesus, not only are His sufferings inexplicable, but they become valueless. If Jesus did not bear *our sins* to the tree, if He was not made sin *for us*, if He was not accepted as our substitute, *our sins being laid upon Him*, then the guilt of these sins has not been atoned for, and they have not been taken away. The fact that God can pass by sin, that He can be "just, and the justifier of him which believeth in Jesus," arises from the circumstance that Jesus has borne the penalty, that He has suffered in the room of the sinner; and that what He did suffer was the curse of the law, under which the sinner lies. But, if our sins were not imputed to Jesus, then His sufferings were not the atonement for these. If, with no sin actual or imputed, He was subjected to the excruciating pains which He bore, then

these were not a real sacrifice for sin, and not only do the sufferings of Christ become an inexplicable anomaly, but we are robbed of our confidence that He hath taken away sin by the one offering of Himself. The curse was due to sin, and if Christ has not been *made sin for us*, He cannot have borne the curse in our stead. It is still impending over our heads. On this view our "faith is vain; we are yet in our sins." We can scarcely believe that Fox, in the early part of his career at least, would have formally denied the doctrine of imputation, for in answer to the question, "Why Christ cried out from the cross, 'My God, my God, why hast Thou forsaken me?'" and why He said, 'If it be possible, let this cup pass from me; yet not my will, but Thine be done?'" he says, "that at that time the sins of all mankind were upon Him, and their iniquities and transgressions with which He was wounded, which He was to bear, and to be an offering for, as He was man, but He died not as He was God," &c.—(*Journal*, vol. i., chap. i., p. 51.)

There is still one other branch of this doctrine of imputation—the imputation of Christ's righteousness to the believer. The consideration of this is necessarily involved in the next subject, and we shall take it along with that, and therefore proceed at once to the Quaker doctrine of

JUSTIFICATION.

Much of what Barclay says upon this subject does not call for remark in this place. What we would particularly animadvert upon is contained in his second position, "*That it is by the inward birth of Christ in man that man is made just, and therefore so accounted by God,*" on which he observes further, "Wherefore, to be plain, we are thereby, and not till that be brought forth in us, formally (if we must use that word) justified in the sight of God, because justification is both more properly and frequently in Scripture taken in its proper signification, for making one just, and not reputing one merely such, and is all one with sanctification."—(*Apology*, Prop. VII., Sect. iv.) Here

is stated in brief what is throughout argued at greater length, that justification is *not a state, but a character*; that it implies, not the passing away of the sentence of condemnation, the reckoning as innocent the man who had been guilty, but rather the passing away of the estrangement and alienation which subsisted in the sinner's heart, the taking away of the heart of stone, and giving him a heart of flesh; or, in Barclay's words, that it "is all one with sanctification." This view is not peculiar to Quakers, but has been held by Romanists and others as well, though Barclay labours to prove that on this point he is no Romanist. Our business at present is not with the resemblances of different human systems, but with the accuracy or inaccuracy of this one system. Is it true, then, as Barclay affirms, that justification is all one with sanctification? Is the Scripture use of the word *justify to make just*, or is it not *to account just*? That it does not always bear the former signification Barclay himself admits. There are passages which speak so plainly to this purpose that it is vain to contend against them. For instance: "If I justify myself, mine own mouth shall condemn me," Job ix. 20. "God forbid that I should justify you: till I die I will not remove mine integrity from me," Job xxvii. 5. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord," Prov. xvii. 15. "Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him," Isa. v. 22, 23.

In such cases as these, it is plain that to justify cannot signify *to make just*. In this sense, he that justifies the wicked could not be *an abomination* to God. To make wicked men holy—this is the very end of the Gospel—this is the great purpose which Christ came into the world to effect. This is what the Spirit is day by day accomplishing in the world. So far from being an abomination to God, it is that on the accomplishment of which He has set His heart—in which, above all things, He delights. If Job, in this sense, could have justified himself, so far from his mouth condemning him, it would

have proved the integrity of his life. It was because he could not do this—because there was a mixture of impurity, of sin, in him—that he feared to meet God, and when confronted with Him, exclaimed, “Behold, I am vile: what shall I answer Thee?” . . . “I abhor myself, and repent in dust and ashes.”

But it is needless to enlarge upon this. The conclusion is admitted that, in such cases as these, the word *justify* does not signify to make just. To avoid, however, allowing the other view, that it means to account or reckon just, Barclay gives it a still different meaning:—“Justified in this figurative sense is used for *approved*; and indeed for the most part, if not always in Scripture, when the word *justify* is used, it is taken in the worst part; that is, that as the use of the word that way is an usurpation, so it is spoken of such as usurp the thing to themselves, while it properly doth not belong unto them; as will appear to those that will be at the pains to examine these places, Exod. xxiii. 7, Job ix. 20, xxvii. 5, Prov. xvii. 15, Isa. v. 23, Jer. iii. 11, Ezek. xvi. 51, 52, Luke x. 29, xvi. 15, which are all spoken of men *justifying the wicked*, or of *wicked men justifying themselves*; that is, approving themselves in their wickedness.”—(Prop. VII., Sect. 7.)

It may be granted that in some instances the substitution of the word *approve* for *justify* would not involve any very serious consequences, more particularly where the word is used negatively. When God says, “I will not justify the wicked,” it is perhaps no false inference from this that He disapproves of their conduct. But this is no reason for departing from the other meaning, I will not reckon as just the wicked—no proof that that is not a true meaning, *the meaning* in this place. And some of the passages referred to by Barclay seem necessarily to require this rendering. In Job ix. 20 it appears to be necessary. The patriarch cannot be regarded as saying, “If I *approve* myself, mine own mouth shall condemn me.” He is speaking not of the sentiment of the heart, but of the verdict of the lip. His meaning obviously is, If I *pass a sentence of acquittal* on myself, mine own mouth shall con-

demn me. The *justifying* of himself, the saying that he was perfect, would be the ground of his condemnation, for it would be the utterance of an untruth.

Besides, in this passage, *justify* is opposed to *condemn*. To condemn is not simply to disapprove, but to *pronounce guilty*. And to justify should have the opposite signification, should be taken as meaning not simply to approve, but to *pronounce righteous*. The same thing appears in that other passage, Prov. xvii. 15. Here justifying is opposed to condemning. To condemn the just is to pronounce him unjust. To justify the wicked must be to pronounce him just. Unless this be true, the passage conveys no intelligible signification.

Another passage in which the same opposition between justification and condemnation appears (though not included in Barclay's list), may be here noticed:—"Who shall lay anything to the charge of God's elect? It is God that *justifieth*; who is he that *condemneth*?" Rom. viii. 33, 34. This is one of the passages which he regards as favouring his view, that justification is all one with sanctification, that to justify is to make just, for so he explains the 30th verse. But here we see that the word is again opposed to condemn; and therefore we seem warranted in regarding it as describing the opposite act. God *pronounces* His people *just*; who shall reverse the sentence, and pronounce them unjust? God reckons righteousness to them; who shall step in and say that it is not to be reckoned?

The passages from Jeremiah and Ezekiel may call still for a remark or two:—"The Lord said unto me, The backsliding Israel hath *justified herself* more than treacherous Judah," Jer. iii. 11. While the substitution of the word *approve* for *justify* in this place would give an intelligible meaning, we do not see that there is any gain in the change. The idea which God, speaking by the prophet, seems to us to express, is not so much that the backsliding Israel hath approved herself more than Judah, but that the conduct of Judah had been so vile as to make that of Israel *appear* comparatively *just*. By the gross and hypocritical behaviour of Judah, the actions of Israel had

been placed in a light which made them appear less flagrant than they really were, and so comparatively she was justified, or made to appear just.

A similar interpretation must be given to the passage from Ezekiel, xvi. 51, 52 :—"Neither hath Samaria committed half of thy sins : but thou hast multiplied thine abominations more than they, and *hast justified thy sisters* in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame, for the sins that thou hast committed more abominable than they : they are more righteous than thou ; yea, be thou confounded also, and bear thy shame, in that thou hast *justified thy sisters*." Only, as here it is not Israel or Samaria which is said to have *justified herself*, but Judah to have justified her, the meaning approve is even more inadmissible than in the other instance. Judah had justified Samaria and Sodom, not by approving of their deeds, but *by being herself guilty of deeds exceeding theirs in enormity*. She had committed sins more abominable than they. She had done what she could to sanction the use of a standard of the very lowest character, so that even those who had otherwise been regarded as guilty of the extreme of wickedness, when judged by this standard, were seen to possess a comparative righteousness. "They are more righteous than thou." The passage, then, instead of meaning that Judah had approved of the sins of Samaria and Sodom, means that by her own sins she had done what in her lay to put them in a position in which they might be *reckoned comparatively just*.

If, then, it be admitted, as we think it must be, in some cases (as in Prov. xvii. 15, Rom. viii. 33, &c.), that the word justify signifies *to reckon or account just*, it will not be necessary to enter into a consideration of all the other instances in which the word is used. For, unless it could be shewn in any case that this meaning was inadmissible, and that the other, *to make just*, was necessary, we are at liberty to regard the former as in general its proper signification, and the idea of an imputed righteousness as entering into the Scripture view of justification.

Let us now consider in what way the denial of imputation on the part of Quakers, and their peculiar view of justification, may be supposed to have affected their practice. This has been already touched upon in some of the above remarks. The denial of imputation leaves the most perplexing shade upon the moral government of God. Apart from this doctrine, what a shock does it give to our ideas of His justice and holiness to see the innocent suffer, the only one who has fulfilled the law bearing the curse of a broken law, the only perfect man becoming emphatically the "man of sorrows, and acquainted with grief!" Does it not seem to teach that God makes no distinction between sin and holiness, between obedience to the law and a practical defiance of the law? Yea rather, does it not seem to proclaim that the obedient is the one upon whom He pours out the vials of His wrath, that sinners are those for whom His blessings are reserved, when we behold the one in whom He is ever well pleased crying out, "My God, my God, why hast Thou forsaken me?" and the men at whom His withering rebukes had been pointed triumphing over Him?

To our mind there is but one view which, stumble at it as we may, casts anything like a clear light upon these solemn events, and that is, as above explained, the doctrine of imputation, the doctrine that Jesus was accounted as a sinner, that our sin was reckoned to Him; that He was in this sense made sin for us, that we might be made the righteousness of God in Him. Remove this doctrine, and the door seems to open for all those consequences to which we have referred.

It needs no great acuteness to see how such opinions will tell upon practice. If God is not the strictly righteous Being we have been taught to consider Him; if His ways are not equal; if, like a man, He is subject to mutability; if, after affirming that the wages of sin is death, He will be satisfied though neither the sinner himself, nor any one to whom his sin has been reckoned, should taste this penalty, then we are robbed of our strongest incentives to holiness. He who has changed once may change

again. He who can be satisfied though the curse of a broken law does not rest upon the head either of the offender himself, or of one standing in his room, to whom his sins are reckoned, may come to be satisfied with less than the holiness which He has required of His people. And all assurance that into His presence "there shall in nowise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie," is taken away. If God has lowered the standard once, He may lower it again. If He has borne with sin, and not exacted the penalty, may we not sin because grace abounds?

We are quite prepared to hear that the consequence is disclaimed by those who hold the doctrine we combat. Friends will tell us that they believe Christ to have offered a perfect satisfaction for sin, and probably be prepared with lengthened quotations to shew that this has ever formed part of their faith. But what is the value of the assertion if they deny imputation? The sufferings of Christ may have been sufficient to atone for sin, but unless the sins of His people were *reckoned to Him*, unless He bare them in His own body on the tree, His sufferings could not be their satisfaction.

If, again, the doctrine of imputation be denied with respect to the righteousness of Christ, see what follows. If it be not an imputed but an imparted righteousness by which men are justified, what then? Putting out of consideration that, explain it as we may, this is after all a species of justification by works, in opposition to the plain statements of Scripture that "by the deeds of the law there shall be no flesh justified in God's sight," just see how weak the foundation on which our justification is made to rest. "Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." And again it is written that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The law requires that the whole circle of duty should be completely filled in, and the failing in even one particular is a breach of the law, a failure to attain life thereby. If, therefore, men are justified by an

inherent righteousness, it must be a *perfect* righteousness. And, supposing that perfection were attainable in this life, who shall be bold enough to affirm that it has been reached in any considerable number of instances? What then is to come of those who have in ever so small a degree come short? What shall the believer himself say when reckoned with for the years in which he "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience?" Is his inherent righteousness sufficient to justify him for these? Has he wrought works of supererogation sufficient to commend him in the sight of a perfectly holy and sin-hating God?

We again disclaim any intention of misrepresenting or overlooking the strong language of Friends with regard to faith in Christ. Again and again have they declared that they believe in no other Jesus than Him who suffered for their sins on Calvary. What we affirm is, that we cannot reconcile such language with their views on the subjects we are now considering. And if they can tolerate contradictions in their creed, this affords a solution in part of its seeming failure, of its want of power over those who have held it, of its failing to commend itself to larger numbers. Will they here "suffer the word of exhortation," and be entreated to examine these things both in the light of their own spirits, and in the light of those writings which they admit to be inspired? Let those who blame others for ruling themselves by tradition not take their opinions from men, however sainted and venerated; but, breathing a fervent prayer for direction from on high, "search the Scriptures daily, whether those things are so." Let them "try the spirits, whether they are of God," aiming at doctrinal purity rather than historical consistency. Let them proclaim as loudly as ever the necessity of spiritual religion. Let them hold it as a first truth that "faith without works is dead, being alone," and that "without holiness no man shall see the Lord." Let them expose the hypocrisy of those who say they love God, while hating their brother, and insist upon

it that the proof of having passed from death unto life is the possession of love to the brethren. But let them remember that these are the evidences, not the grounds, of our being saved; that these branches and fruits of the Spirit bear not the root, but the root them; that, while "Christ in us" may be "the hope of glory," Christ on the tree is the object of faith, and that *he* shall most successfully relieve the sinner of his burden who directs him to look with unclouded eye to the cross, and to see there one on whom his iniquities have been laid, who has borne his sin, and suffered its penalty, pouring out His soul an offering to God.

PREDESTINATION, ELECTION, ETC.

On these subjects, what we conceive to be the error of the Quakers lies not so much in what they admit, as in what they deny. Scripture names are retained, and Scripture views are associated with them, but not always the views, or the whole views which these Scriptures warrant. For instance, in George Fox's *Journal* we read—"The election and choice stands in Christ; and 'he that believes is saved; and he that believes not is condemned already.' Jacob typifies the second birth, which God loved; and both Jews and Gentiles must be born again, before they can enter the kingdom of God. When you are born again, ye will know election and reprobation; for the election stands in Christ, the seed, before the world began; but the reprobation lies in the evil seed, since the world began."—(Vol. ii., chap. ii., p. 73.) To such language as this, it is not necessary to object, except that it is ambiguous, and in the connection in which it stands, seems to involve a denial of views which these expressions, as elsewhere used, appear to imply. Even Barclay's *Apology* does not so much enunciate a view, as denounce the doctrine of absolute reprobation. But the opinions of Friends on these subjects are more distinctly set forth by Bates:—"It must be born in mind, that whenever the apostle makes use of the terms, *election* and *reprobation*,

these are not to be understood as *unconditional*, or wholly independent of the faithfulness or unfaithfulness of the individual, when they relate to individuals, or have reference to a future state of existence; for the terms are often applied to nations or national concerns.”—(*The Doctrines of Friends*, by Elisha Bates, chap. iii., p. 54.) From these expressions it appears that, so far as Friends use the expression election, they hold the doctrine of *conditional election*; the doctrine, namely, that while God makes choice of individuals or nations, the effect of this choice is suspended upon conditions, which may or may not be fulfilled. Is this then the Scriptural representation of the matter or not?

Upon the subject of election we would wish to speak with becoming humility. It is one of those high doctrines, the full comprehension of which our finite intellects cannot grasp. We do not profess to understand how personal election is to be reconciled with freewill. But the question with which we are concerned is not, Do we see the link which connects them? But, Are they both revealed as of God? We cheerfully concede that man is not a machine, that he is responsible for his actions, and that whatever freedom is implied in such responsibility, belongs to him. But we may not therefore deny a personal election, if God has revealed it. Now there are passages which it seems impossible for a plain reader to understand in any other way than as teaching the doctrine of a particular and personal election:—“He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved,” Eph. i. 4, 6. “The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,” 1 Peter i. 1, 2. “Whom [God] did

foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified," Rom. viii. 29, 30. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger," Rom. ix. 11, 12. "Even so then at this present time, there is a remnant according to the election of grace," Rom. xi. 5. "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ," 2 Thess. ii. 13, 14. All the attempts we have seen to explain away these passages, have failed to convince us that anything short of a particular and personal election of individuals is the doctrine of Scripture.

And that this election of some to everlasting life is only part of a general scheme of predestination, according to which all things are fore-ordained by God, seems to follow from many Scriptures. Prophecy appears to take this for granted throughout. The actions of particular men—of Pharaoh, of Cyrus—are predicted with minute accuracy. The moral character of individuals and of nations—Esau and Jacob—is foretold. The certainty of events is taken for granted; and even those which exhibit the greatest amount of moral evil, are still represented as coming within the limits of the divine decree: "The Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth," Rom. ix. 17. "Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. . . . God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now, it was not you that sent me hither, but God: and He hath

made me a father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt." "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive," Gen. xlv. 5, 7, 8; l. 20. "Jesus of Nazareth, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," Acts ii. 23. What can be plainer than the statement in this last passage: the death of Christ coming about by the determinate counsel and foreknowledge of God, and yet being accomplished by those who were possessed of so much freedom, that all the moral turpitude of the act was chargeable upon themselves! Both doctrines seem to be here taught in the same verse,—the guilt of sinful men, proceeding from the operation of their own perverse wills,—the fore-ordination of God, embracing even the sinful act in its reach.

Friends, with many others, have represented the two doctrines as absolutely incompatible, not hesitating to affirm that, if the one be accepted, the other must be rejected. And either alternative has been held by opposite parties. Some, with Friends, assuming that freedom is necessary to responsibility, and observing that man is treated as responsible, have maintained the freedom and denied the decree. Others have taken the opposite course. Observing that events are treated in Scripture as decreed, they have resolved all into the good pleasure of God, and reasoned as if man were a machine. And many, setting out from either side, have attempted to strike a medium between the two;—holding a kind of election, but depriving it of all its minute particularity, in order, if possible, to reconcile it with their ideas of freewill;—or holding a kind of freedom, but investing it with a species of constraint to make it square with their notions of election. It is surely better,—instead of cutting the knot by denying either, or attempting to resolve it by our short-sighted explanations,—to confess that it is there, but that Omnipotence alone can untie it. Nothing happeneth by chance, but all by the ordinance of God,

who "hath determined the times before appointed, and the bounds of our habitation," Acts xvii. 26; who hath "appointed our bounds, that we cannot pass," Job xiv. 5; and without whom not one sparrow falls on the ground, Matt. x. 29. But yet we cannot but feel that our actions are of our own choice; that, if we are not saved, we may be fairly addressed in the language, "Ye will not come unto me, that ye might have life;" "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Let Friends not cease to remind men that their position is of their own choice, that if they perish it is "for that they hated knowledge, and did not choose the fear of the Lord: they would none of His counsel; they despised all His reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices." But let them never forget that what they are they are by grace, that in so far as they have known God, and been brought to the knowledge of the truth, it is not for any excellency in them more than in others, but because God loved them, and drew them with the bands of a man.

The foregoing are some of the points in respect of which we believe the views of the Quakers to be doctrinally unsound or deficient. And if there be any truth in the representation, it serves to explain, in a great measure, their weakness. The saying of the poet is equally true in the converse, "Who's in the wrong, his life it can't be right." If on any of these points Friends are in the wrong; if they have taken up false or imperfect views of Christian doctrine; if they have embraced these, and circulated them as fundamental principles; if they have clung to them, and prided themselves upon standing by the faith of their fathers in all respects,—it is not to be wondered at if, in the course of several generations, this should have seriously affected their practice. In regard to these it becomes them to "purge out the old leaven, that they may be a new lump," and as they would prove a sweet savour of Christ to others, themselves to "go on unto

perfection" in the doctrine of Christ, casting out what is vile, correcting what is faulty, supplying what is wanting, and doing all as with an eye to the glory of God. Let them not abandon one principle which will bear to be sifted to the bottom. But let them not refuse to have all sifted thoroughly, and tried by a perfect standard. Let them bring every opinion and practice to the light of God's word, and while they "prove all things, hold fast only that which is good."

CHAPTER V.

THE DISUSE OF TYPES OR SIGNS IN THE CHRISTIAN DISPENSATION.

It is well known that Friends differ from other denominations of Christians in denying the necessity, we might say the validity, of outward ordinances, such as baptism with water, and the supper in bread and wine. The general doctrine on which they base their practice is thus stated by Gurney: "All observances in worship which are of a purely ceremonial nature, all mere types and shadows, are at once fulfilled and abrogated by the great realities of the Gospel of Christ." And again he says, that, as compared with others, "Friends have been led to uphold a more spiritual standard; nor could we, in my opinion, forsake the high ground which we have hitherto occupied, respecting forms and ceremonies in worship, without inflicting a serious injury on the cause of truth, and therefore on the whole Church of our Lord Jesus Christ." The point we propose to examine in this chapter is, whether they have enunciated any theory which will bear to be applied to everything ritual, and carried it out in their practice, or whether they have not, in the position they have taken, acted in an empirical way. According to the Lord Jesus Christ, one jot or one tittle was in

no wise to pass from the law till all should be fulfilled. Friends, therefore, who tell us that rites have passed away, may be expected to point to their fulfilment, to shew us the features in the new economy which correspond with these features of the old. To fail in this is to come short in a most essential point. That which was appointed by God as "an ordinance for ever" must continue to exist either in its outward form or its spiritual substance. "It is easier for heaven and earth to pass, than one tittle of the law to fail." If Friends, in common with others, come in with the sweeping declaration, that the whole framework of the law has been superseded—if they carry the principle further in its application than others—they are bound to shew that it has not failed, but possesses in their system an enduring substance. What we suspect is, that, while parting with the symbol, they have not very distinctly taken up the doctrine contained in it; that, without resting in the type, they have not fairly gone forward to the antitype; that, quitting the shell, they have paid too little respect to the kernel within. They have seen in a general way that ordinances observed by others were more in keeping with the old than with the new economy, and so they have dropped them. But they have not recognised the analogy which runs throughout the two economies, and have only partially imbibed the doctrine which answers to the rite. They have forgotten, in a measure, that "the elders," and everything connected with them, were examples or types for us, and have not studied them sufficiently with a view to their antitypes. Though not saying with others, "The old wine is better," they have rested satisfied with simply tasting the new. The truth of these remarks can only be made out by a particular consideration of the subjects embraced in them. In what is to follow, we shall not confine our observations to the above-named ordinances, but include a much wider range.

THE HOLY PEOPLE.

This is evidently a subject of vast importance. In the first book of Scripture we read of the covenant made with Abraham, and of its being renewed with Isaac and Jacob. Coming further down, we find that all the books of the Old Testament concern their descendants. Its historical books contain the annals of this people. Its prophetic books were written by their prophets, and addressed in great measure to them. Its poetical books were also by Jews, most prominent among whom was "the sweet psalmist of Israel." The Messiah sprang from this race. His apostles were "Hebrews of the Hebrews," "of the stock of Israel." The religion, therefore, which is contained, whether in Old or New Testament, cannot be rightly understood without taking into account its relation to this people. To know the character of Christianity we must study in some degree Judaism. To apprehend the constitution of the Christian we must examine the features of the Jew.

There are passages which seem to teach that the distinction between Jew and Gentile has come to an end. For instance, "There is no difference between the Jew and the Greek," Rom. x. 12; see also Rom. iii. 22. "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart," &c., Rom. ii. 28, 29. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," Gal. iii. 28. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all," Col. iii. 11. But this only shews us the more how necessary it is that we should understand what the Jew was, that we should have a due appreciation of the grounds of the distinction which so long subsisted between Jew and Gentile. That the middle wall of partition has been thrown down, does not prove

that it should never have existed. That it has given way in the fulness of time, and at the appearing of Christ, only proves that it partook of the nature of type, that the circle within which the Israelites moved was an emblem of the circle which embraces all who are holy to the Lord, that the Jew was an emblem of Him who is called with a heavenly calling. He might be himself as sinful as the Gentile—he might have as little real holiness as the victim of the grossest superstition; but there were features in his character and circumstances which fitted him to portray the coming of a seed holy and pure. In the spiritual kingdom, therefore, there ought to be a people the counterpart in these respects of the Jews; a people whose moral lineage shall be marked with a definiteness something analogous to the physical contour of the Jew; whose spiritual likeness to one another shall declare them to be all of one father, citizens of one country, heirs of the same promises. And therefore, Quakerism professing to set forth the true version of this Christian religion, we may fairly ask how far it gives us a realisation of this idea—how far it presents us with the counterpart of the Jew, the people holy to God.

It is plain, on a first view of the subject, that Quakers are not those who make the most of this idea. There are others who draw a much broader line of distinction between the Church and the world. Is there anything in their system which corresponds to the more peculiar features of the Jew, as we find them portrayed in Scripture? To answer this question it is necessary to come to particulars. First, then, the holy seed consisted of an

Elect people. Nothing can be plainer than this. In the history of Abraham, their first father, we read:—"The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing," &c., Gen. xii. 1, 2. And the apostle, commenting on this circumstance, says:—"By faith Abraham, when he was called to go out into a

place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went," Heb. xi. 8. When Abraham pled for Ishmael, saying unto God, "O that Ishmael might live before Thee! God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him," Gen. xvii. 18, 19. When Isaac would have bestowed the blessing upon Esau, his eldest son, he was overruled in providence, and the blessing lighted upon Jacob. The aged patriarch afterwards recognised this as the doing of the Lord, saying of Jacob, "I have blessed him; yea, and he shall be blessed," Gen. xxvii. 33. The apostle clearly shews that the choice in each case was not man's, but God's:—"They are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called; that is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." . . . "When Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth), it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated," Rom. ix. 6-8, 10-13. The seed were constituted on this ground, "That the purpose of God according to election might stand." The same thing appears when we pass from Isaac and Jacob to their descendants. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that He may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob," Deut. ix. 5.

It is plain, therefore, that the people who correspond to Israel of old must be an elect people—a people chosen by God. And accordingly the New Testament recognises

Christians as the elect of God :—"He hath chosen us in Him, . . . having predestinated us unto the adoption of children by Jesus Christ," Eph. i. 4, 5. "Whom He did foreknow He also did predestinate to be conformed to the image of His Son," Rom. viii. 29. "Elect according to the foreknowledge of God the Father," &c., 1 Pet. i. 2. It is plain, too, that this is a *personal* and *particular* election—an election of individuals. The election of Israel was a national election. This had its advantages in the type, for it made that the better representation of a people possessing a common character and a common feeling of brotherhood. Hypothetical holiness, ceremonial purity, could be predicated of every individual of a nation, for that might consist with a very low grade of moral character. But in the case of the people holy, not hypothetically, but really—not ceremonially, but spiritually—the election must be personal and particular. For this people is predestinated "to be conformed to the image of God's Son." It is "chosen to salvation through sanctification of the Spirit and belief of the truth."

The possession of external privileges by any nation or number of nations, as by Britain, or France, or America, can never be the counterpart of the privileges possessed by Israel as the chosen of God. As a matter of fact, the saints of God do not all belong to any one nation, or family, or race; and it was expressly enjoined that the Gospel message should be preached in "all nations," "to every creature." The elect in the spiritual kingdom consist of "a great multitude, of all nations, and kindreds, and people, and tongues." Whatever resemblance there is between the separate members of this family is to be traced not to the first birth, but to the second; not to what they are as born of blood, or of the will of man, but to what they are as born of God. It is to the will of God that they owe their position as children of God. It is because He has chosen them that they should "go and bring forth fruit, that their fruit should remain." It is therefore that they belong to the holy people; and accordingly, there must have been a personal and par-

ticular election of each one of them on the part of God. But further, the holy seed were

Children of Abraham. The nation prided itself upon this. Some of them expected too much from their genealogy, so that they were rebuked by the Baptist—"Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham," Matt. iii. 9; and by Jesus, "If ye were Abraham's children, ye would do the works of Abraham," John viii. 39. But by lineal descent they *were* Abraham's children; and in the same discourse from which this last quotation is taken, Jesus says, "I know that ye are Abraham's seed;" while Stephen could still find a common point from which to start in his address by saying, "The God of glory appeared unto *our father Abraham* when he was in Mesopotamia," &c., Acts vii. 2. However little, therefore, the Jews might possess of the spirit of Abraham, they were his children according to the flesh, of the same origin in this respect as was Messiah, "the son of David, the son of Abraham," as was Paul, "an Israelite, of the seed of Abraham."

In this respect, too, there must be some corresponding feature in the holy seed of the spiritual kingdom. It does not consist in the possession of a common origin—in their being of the same stock, according to the flesh. What it does consist in is indicated in the following passages:—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 29. "He received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. . . . The promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is

of the faith of Abraham, who is the father of us all," Rom. iv. 11, 13, 16. Abraham is the father of the faithful. They who believe in Christ, who are Christ's, are Abraham's seed, and heirs according to the promise. The holy seed are therefore those who are the seed of Abraham, in the sense of being possessed of Abraham's faith, of being believers in Christ. Again, the holy seed were

Circumcised. The law enjoining circumcision dated from the giving of the covenant. Its language was, "Every man-child among you shall be circumcised. . . . The uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant," Gen. xvii. 10, 14. For a time it may have fallen into abeyance, as during the sojourn in the wilderness. But at this time the promise of the inheritance was suspended, God having sworn that that generation which left Egypt because of their unbelief should not enter into Canaan, but their carcasses fall by the way, Num. xiv. 26-35. But in general, circumcision held its ground till the appearance of Jesus, who, "when eight days were accomplished" from his birth, was circumcised according to the custom of the Jews, Luke ii. 21.

There is, therefore, a circumcision of which the holy people, the spiritual seed in the new dispensation, must partake. The nature of this circumcision we learn from the following passages:—"Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God," Rom. ii. 29. "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Phil. iii. 3. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ," Col. ii. 11. Christian circumcision is thus a putting off of the body of the sins of the flesh. It is the crucifying of the flesh with its affections and lusts. And this there must be on the part of each individual belonging to the holy people.

Once more, the name of this people is

Israel. They are often called the children of Israel, but perhaps as commonly Israel or Israelites. "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel," Isa. xliii. 1. "Yet now hear, O Jacob my servant; and Israel, whom I have chosen," Isa. xliv. 1. "Israel is an empty vine." "When Israel was a child, then I loved him, and called my son out of Egypt." "O Israel, return unto the Lord thy God," Hos. x. 1; xi. 1; xiv. 1. "My heart's desire and prayer to God for Israel is, that they might be saved." "I also am an Israelite," Rom. x. 1; xi. 1. Accordingly God was styled the "God of Israel," the "Holy One of Israel," while the country in which they dwelt was "the land of Israel." The name was first given to Jacob by the angel, and a reason assigned for it:—"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed," Gen. xxxii. 28. The fact of this name being continued to his posterity, to that seed which was the figure of the holy people, the chosen generation, the people of God, teaches us that this people must be true Israelites, must be possessed of power with God and with man. In the saints of the Most High, the antitypes of Israel after the flesh, we should expect to see a people powerful and strong, before whom difficulties would vanish, and in whose path conquests would follow—a people who should realise some of the glorious things predicted by the Saviour, when He said, "The works that I do shall he do also; and greater works than these shall he do," John xiv. 12. "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark xvi. 17, 18. Here we should look for agency of the most powerful description, and corresponding success in pulling down the strongholds of Satan, and building up the kingdom of the Lord Jesus Christ.

How far then are these things realised in the case of the Quakers? Not more—we should be disposed to say less—than in many other sections of the professing Church. No doubt they are in many respects a peculiar people, easily distinguished from others. But their peculiarity cannot be said to consist in those features to which we have referred. The doctrine of *election*, if they do not altogether deny in words, they cannot be said to hold in fact. Particular and personal election they scout as the next thing to blasphemous,—so that they would be the last to say that they were in this sense of the words the elect people. They are not those who lay most stress upon *justification by faith*. As we have seen, they do not acknowledge that the sinner is justified by the righteousness of Christ imputed to him and received by faith. If, therefore, they should claim to be the children of Abraham, it would hardly be in his character of father of the faithful; it would not be on the ground that he and they depended for justification upon a work without them, in the efficacy of which they believed; it would rather be on this, that each had been the subject of a common work within, that each had listened to the teachings of the monitor in his own breast. Neither are they those who put most stress upon *circumcision* in the sense of crucifying the flesh, the putting away of the sins of the flesh, the cutting off of that which is sinful, however dear and cherished it may have been. If questioned, they might perhaps not deny the necessity of these things. But the bent of their teaching is much more to acquiesce in that which is holy within us, than to oppose that which is sinful. And, as to their being the true *Israel*, in the sense of having power with God and with man, none but a too partial Friend could for a moment affirm it. Whatever life remains in the Christian Church, the pulse here must be allowed to beat but feebly. Individuals may be found in the body, striving to lead a life of Christian activity, and to bring the truth to bear upon the hearts of others. But Friends have nothing to say of efforts to reach the masses at home, the heathen abroad, and per-

meate them with the spirit of the Gospel. The present inquiry has originated in the conviction that their numbers have been diminishing; that, instead of going forth conquering and to conquer, they have been receding upon themselves; and that, whatever they may once have been, they are now weak as other men. None, therefore, of the above characters of the holy nation can be said to fit Quakers better than—some of them do not fit them so well as—others; and their system does not afford any adequate counterpart to the idea of an elect people, children of Abraham, the circumcision, the Israel of God.

In some systems this would not necessarily be regarded as a defect; for the opinion has been gaining ground in many quarters that "the middle wall of partition" has been only partially thrown down; that God's special dealings with the literal Israel are not yet at an end; that the descendants of Abraham according to the flesh are to be the subjects of many wonderful acts yet on the part of God; and that Jesus is to erect a temporal throne, and reign over them in their own land. If this were so, it would be the less necessary to find the antitype for Israel, for the type, not being exhausted or fulfilled, could not be regarded as passed away. But Friends, who believe that the kingdom has come, that the last dispensation is now in operation, cannot take refuge in such a theory as this. To them, between Jew and Gentile there is no difference, and therefore, in the Church, as it is, or as it should be, they must look for him who was represented by the Jew in the old economy. And if, on looking round among themselves, some of the most marked features are wanting, it must be confessed that in this respect their system is defective.

THE HOLY LAND.

If God's dealings with men of old were especially with one people, they had reference particularly to one land. The first recorded call to the patriarch was in these words, "Get thee out of thy country, and from thy kindred, and

from thy father's house, unto a land that I will shew thee," Gen. xii. 1. A little later we read, "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever," Gen. xiii. 14, 15. Again and again was the promise renewed:—"The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," Gen. xv. 18. "The Lord said [unto Isaac], Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father," Gen. xxvi. 2, 3. To Jacob, "Behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed," Gen. xxviii. 13. Upon its fulfilment the patriarchs depended, Gen. xxiv. 7, xxviii. 4. And the apostle specifies it as an evidence of their faith that, though "they might have had opportunity to have returned," they "sojourned in the land of promise, as in a strange country," Heb. xi. 15, 9, trusting to the fulfilment of God's word.

Great and mighty miracles were wrought in bringing Israel from Egypt into the land which the Lord their God had given them. In various places its boundaries are spoken of, Gen. xv. 18, Num. xxxiv. 1-12, Deut. i. 7, Josh. i. 4. It is described as "a good land, and a large, a land flowing with milk and honey," Ex. iii. 8, Num. xiii. 27: "a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass," Deut. viii. 7-9: a land of which it was said, "The eyes of the Lord thy God are always upon it, from the beginning of the year even unto

the end of the year," Deut. xi. 9-12. When the people reached it, its former inhabitants could not stand before them. While Israel followed the divine instructions, they prospered, and it fell into their hands. And having been given them by God, the land was divided and portioned by lot among their tribes, the whole disposing of the lot being of the Lord.

The Scripture reader is familiar with the manner in which Canaan is spoken of, both as God's land and as Israel's land—God's land which He claimed for Himself, Israel's land given by God to His people, in which to manifest His glory. When their sins provoked the anger of God, the threatening was, "I will pluck them out of their land," Jer. xii. 14. In the time of their captivity they prayed to God, looking "toward Jerusalem," Dan. vi. 10 (see also 1 Kings viii. 44, 48), recognising that as especially the place of God's presence; while their hope for the future was contained in the promise, "I will bring them again into their land that I gave unto their fathers," Jer. xvi. 15; "I will bring them again to this land," Jer. xxiv. 6; "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them," Amos ix. 15; "they shall be safe in their land," Ezek. xxxiv. 27.

Such notices as these, and they are very frequent, imply that the holy land, as well as the holy people, was an essential feature of the Jewish economy; that the purpose of God to His people cannot be rightly understood without taking into account the land which He gave for their inheritance; and therefore, that in the new economy there must be something corresponding to this. Here, as in the case of the people, many suppose that the old sacredness still attaches to the land, and that it is yet to be the scene of events in which the central figure shall be the Lord Jesus Christ, and the people who dwell in the land the lineal descendants of Abraham. Others regard Canaan as simply the figure of a future state. But Friends, professing to have already "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," should

be able to point, in their system, to the spiritual counterpart of each thought connected with the holy city and the land of promise.

And, in a general way, they may talk of a "heavenly inheritance," of a spiritual possession, but nowhere that we know of do they give anything like distinctness to such ideas as these. Who has explored this territory, and, like the men sent by Joshua, described it "by cities, into parts, in a book?" Josh. xviii. 9. Who has walked through the land, and surveyed it in its length and its breadth, on the north, and the south, and the east, and the west? Where do we find any attempt to set off its boundaries, to appropriate its blessings, to bring over the milk and the honey, the vines, the pomegranates, and the fig-trees, to the region of spiritual verities? What attempt has been made to find significance in the brooks and streams, the valleys, and hills, and forests, to act over again the taking of Jericho, the taking of the land for a possession? That in these things Quakerism is equally barren with other systems is one more proof of its empirical manner of dealing with signs. The sign is abandoned. Where is its fulfilment? Friends do not seek, like the crusaders of old, to wrest Palestine from the hands of the infidel. There is the greater call upon them, therefore, to arise and take possession of the land of which this was the type. By this time they should have become familiar with its features, and be found each under his vine and his fig-tree, partaking of the old corn of the land, able to point to blessings which, on every hand, God was showering down upon them.

WAR.

If it be true of Israel that "they got not the land in possession by their own sword," Ps. xlv. 3, it is equally true that they got it not without drawing the sword. If God went before them, so that without striking a blow the wall of Jericho "fell down flat, so that the people went up into the city, every man straight before him," Josh. vi.

20, it is still true that "they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword," ver. 21. The reader of Scripture needs not to be told that war was a frequent occurrence in the history of the chosen people; that it was engaged in by divine direction; that it was carried out with what we might be disposed to regard as a somewhat ferocious spirit; that actions were sanctioned which seem at first sight inconsistent with the teaching of Him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:" "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also," Matt. v. 44, 39: or of His apostle who taught—"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord," Rom. xii. 19. We sincerely believe that the two portions of the divine word are in strictest harmony, that there is no real opposition in their spirit, though they may sometimes take different modes of setting forth the same truth. We believe that the intention of the injunctions delivered to Israel with respect to the carrying on of war, the intention of the command they received to rid out the inhabitants of the land when they entered into Canaan, was not to foster a sanguinary spirit, however such things may have been perverted by some to this end. They were designed to teach God's hatred of sin—to shew, by the extermination of idolaters from the land which He selected as specially His, that into His presence there should "in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie;" that He would not bear with sin; that He was "of purer eyes than to behold evil, and could not look on iniquity." In the carrying out of these purposes, *they* were the executioners of the divine will; and for this the faith of a Samuel was a better preparative than the blood-thirsty spirit of a Saul. The monarch who scrupled not to persecute the innocent, or to thrust a javelin at his

own son, could plead squeamishness when blood was to be shed at God's command. But the prophet, who had been brought up in the house of the Lord, and who was a man of peace and not of war, could nerve himself to the stroke when he knew it to be the will of God, 1 Sam. xv. 9-33; even as the tender-hearted parent had faith enough to lift the knife at God's command, when the victim on whom it was to descend was his well-beloved son. The object was to encourage, not the feeling of hatred to an enemy, vengeance on a prostrate foe, but the feeling of faith in God as the supporter of the right.

But if the same means are not to be resorted to now, if men are not justified in drawing the sword against their brethren, in using the carnal weapon, then what are we to make of this chapter in the history of Israel? There should be some corresponding feature in the New Testament Church, and it is this which we believe to be wanting, or only partially brought out, in the system of the Quakers. In one view they are here evidently placed at a disadvantage as compared with other sections of the Church. With many, war is regarded as at least a permitted evil, while to the Quaker it is a forbidden traffic. Others, in looking back upon the doings of Joshua and his followers in Canaan, are sensible of no incongruity with their own system; for war is a thing of daily occurrence, for which vast sums of money are voted by those who swear "on the true faith of a Christian," and in the conduct of which the blessing of God is invoked. But Quakers, who cannot participate in these feelings, have need of some theory which shall supply in their system that which corresponds to war in the old. That this has been wholly overlooked by Friends it would be too much to affirm; for we find among their answers to the argument that it is lawful to go to war because Abraham and the Israelites did so, these words in Barclay: "That their wars, against the wicked nations, were a figure of the inward war of the true Christians against their spiritual enemies, in which we overcome the devil, the world, and the flesh."—(*Apology*, Prop. XV., Sect. xv., p. 562.)

The general idea had been hinted in some of the epistles of Paul. And while we must suppose that it is claimed in good faith by Quakers, we cannot but feel that a very subordinate place is assigned to it, and that, if closely examined, it seems to accord ill with other parts of their system. With them religion is not so much a warring against spiritual enemies, as a silent acquiescence in the teachings of an inward monitor. They do not call attention to the thought that pride is to be laid low, that the carnal heart is to be mortified, that self is to be crucified, that the evil which has place within is to be met at every stage and contended against. But they continually tell us that the voice within is to be implicitly followed. They do not warn against evil in the breast of the man himself, but urge him to attend to the good which is there. Their teaching says little of warring against the law of sin in the members. It says much of the other law which is supposed to exist in all. It is not from Quakers, but from those who belong to other sections of the Church, that we have treatises upon the good fight of faith, upon the complete armour of the disciple, lengthened dissertations as to the tactics of his opponents, descriptions of contests with Apollyon. Tried therefore by this practice of war, we say their system is defective. War was a very frequent feature of the old economy. But they have nothing answering to it, either in the letter or in the spirit. They have done away with the outward war, and they do not bring into due prominence the struggles of the soul which has enlisted on the side of Christ. They remind us that within we are to hear the voice of Christ, but do not press with the same anxiety the doctrine that from within come those things which defile the man, and that against these we must strive.

THE HOUSE OF GOD.

It is hardly possible to exaggerate the importance which is attached to this subject in the Old Testament Scriptures. Very particular instructions were given to Moses as to the

if it were not designed to be an enduring fact, it must be a figure of the very largest magnitude ; that since, according to the Saviour's prediction, it has been razed to its foundation, we must look for its fulfilment in some broad and extensive feature of the new economy. In this as in other matters, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And the material framework of the temple having passed, there must be something of a moral or spiritual character of corresponding magnitude, which remains. What then is this ?

Romish and Grecian rituals might give some faint response to the question by an appeal to their own practice. They might point us to magnificent cathedrals, with fluted columns, and gothic arches, and oriel windows, with glass of every tint and hue. They might speak of "deep sepulchral tones," of "dim religious light," of waving robes, of fragrant incense, of solemn attitudes ; and, giving us back temple for temple, maintain that there were still consecrated spots on earth, where God more especially would meet with man. Some even among Protestants might be supposed to catch up the echo, and, styling their places of worship the courts of God's house, persuade themselves that the days of consecrated places were not quite gone by. But what has Quakerism to point to as the counterpart of this idea ? Surely not its plain and sombre meeting-houses, its deal boards, its preachers' galleries, its silent worship, or even its uttered prayer and praise, in which there is neither the fragrance of incense, nor the voice of singing men and women, the sound of the organ, the harp, or any instrument of music. No. If the temple and the temple service has any representation among Friends, it must be in something partaking even less of the material than these. But where, we again ask, is it to be found ? What has become of the tabernacle of Moses ? What attempt has yet been made to pass on to the days of Solomon or of Nehemiah, and to erect a structure worthy of the Lord ? We may be pointed in reply to the words of apostles, in the following passages :—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are," 1 Cor. iii. 16, 17. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" 1 Cor. vi. 19. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 2 Cor. vi. 16. "Christ, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," Heb. iii. 6. "Ye also, as lively stones, are built up a spiritual house," 1 Pet. ii. 5. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit," Eph. ii. 20-22. "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out," Rev. iii. 12. We may be told that these contain, as certainly they do, the idea which is the fulfilment of the old figure. We may be reminded that Fox laid hold of this idea in his ministry, testifying "that the end of my coming into that place was, not to hold it up, no more than the apostles' going into the Jewish synagogues and temple was, to uphold those; but to bring them off from all such things, as the apostles brought the saints of old from off the Jewish temple and Aaron's priesthood, that they might come to witness their bodies to be the temples of God, and Christ in them to be their teacher."—(*Journal*, vol. i., chap. v., p. 124.)

But, admitting all this, shall we say that anything real has been effected beyond the laying of the foundation? Is it not still true that the house of the Lord lies waste, while men dwell in ceiled houses? Do we not still see men adepts in every scheme of worldly policy, but slow of heart to understand the things which belong to their peace—wise in their generation as far as the amassing of wealth, the acquisition of fame, the pursuit of pleasure, is

concerned; but foolish and without understanding as regards the true riches, the honour which comes from God only, the joy at His right hand, which endureth for ever? Can it be fairly said that more goodly stones have been added to the temple by the hands of Friends than of others; that the pillars which they have erected are of nobler proportions, purer mould, more heavenly form and grace than others; that the lustre with which those reflect the rays of the Sun of Righteousness is never dimmed by the mixture of earthly alloy; that the light shines from them with such splendour that others, attracted by its brightness, come to glorify their Father in heaven? Must it not be confessed that in their niche, as well as in other quarters, the work has proceeded slowly—so slowly and so feebly, that men have ceased to speak of its progress, and when they refer to it at all, only ask why it stands still or goes back? To the question, Does Quakerism present us with the proper counterpart of the temple? a negative answer only can be returned. Even in outline it would be difficult to trace the semblance of analogy. And any attempts that have been made to give significancy to the separate parts of the building—to affix a meaning to the outer and inner courts, to the specific pieces of furniture, and the several particulars of the temple service, have come not from Friends, but from those who profess a very different theology.

THE PRIESTHOOD.

Closely connected with the foregoing subjects is that of the priesthood. Without adverting to the manner in which priestly functions were executed in the earliest ages of the world's history—going back only to the time of the Exodus—we find that from this period the priesthood became a regular institution among the children of Israel. With the instructions for rearing the tabernacle, we have instructions for separating Aaron and his sons to the priest's office, *Exod. xxviii. 1*. A little later we read that the whole tribe to which Aaron belonged was to

"minister unto" Aaron, to "keep the charge of the children of Israel, to do the service of the tabernacle," Num. iii. 6-8. The office of the priesthood was specially guarded—"Thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death," Num. iii. 10. The charge of each of the families of Levi was expressly laid down, and none was to interfere with the work of another, Num. iii. 17-38. The duties of each were defined with a precision, the offices guarded with a strictness, which convinces us that great importance was attached to this feature of Judaism. That these were no mere temporary arrangements, which might be lightly set aside, appears further from the severe penalty with which the unauthorised offering of Korah, Dathan, and Abiram was visited, Num. xvi.; the breach upon Uzza, 1 Chron. xiii. 9-11; and the leprosy of Uzziah, 2 Chron. xxvi. 16-23. The care which King David manifested in distributing the priests and the Levites, and setting them in their courses, is evidence of the weight which he attached to the subject; while the prominent place it assumed in the reforms under Hezekiah (2 Chron. xxix.), and Josiah (2 Chron. xxxv.), and again at the return from the captivity, and the erection of the second temple, under Ezra (ii. 36), and Nehemiah (x., xi., xii.), shews how essentially it was bound up with a state of religious zeal and fervour. When Jesus Christ appeared, the priests still waited upon their offices, and His fore-runner was the son of "a certain priest named Zacharias, of the course of Abia," of whom and his wife we are told that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," Luke i. 6. Putting these things together, it follows, that were we to blot out from Scripture all that concerns the priests and the Levites, it would become an unintelligible record. There were services which none but the Levites might accomplish; duties which none but the priests could perform; one spot, the holiest in the temple, into which none but the high priest might enter;

so that the Jewish nation, and the temple itself, could not have been what they were without the Levites to do the service of the house of the Lord, the priests to minister at the altar of incense. If the "holy nation" was "a kingdom of priests," Exod. xix. 6, it is plain that that tribe which represented the priestly element, that family which discharged the priestly functions, formed an essential feature in their constitution; and that in the spiritual kingdom, where we look for the antitypes, this can never be omitted.

What then is the Christian priesthood? What does Quakerism offer as an equivalent for the priest and the Levite? The interpretation which many put upon this part of the old dispensation we need be at no loss to discover. The application of the word *priest* indicates the belief that an official class of men *then* is represented by an official class of men *now*, that those who ministered in holy things are supposed to have been succeeded by those who in our day are styled ministers or clergymen. The doctrine is not always boldly affirmed. Even those who use the word priest are heard sometimes to affirm that as now employed it has no sacerdotal meaning, that it is only an abbreviated form of presbyter. But many other circumstances conspire to assure us that the ordinary belief is as we have described it. The man who administers sacraments in the building called a church or a chapel, is regarded as corresponding in a general way with the man who offered sacrifice in the temple. And although we might suppose that Quakers had not one official act which it required an official class to perform, though we might have fancied that where there was neither sacrifice nor sacrament to administer, and no pecuniary remuneration, there could be no merely official priesthood, yet there is reason to believe that the same thought obtains among them. All the authorised works upon their doctrines and tenets contain each one or more chapters on the ministry. Barclay must have had a strong opinion of the parallelism between the priest of the Old Testament and the minister of the New, when he wrote:—"If this inward call, or

testimony of the Spirit, were not essential and necessary to a minister, then the ministry of the New Testament should not only be no ways preferable to, but in divers respects far worse than, that of the law. For under the law, there was a certain tribe allotted for the ministry, and of that tribe certain families set apart for the priesthood and other offices by the immediate command of God to Moses." Again: "As in the figure they behoved to be without blemish as to their outward man, and in the performance of their work they behoved to be washed and purified from their outward pollutions; so now, under the Gospel-times, the ministers in the antitype must be inwardly without blemish in their souls and spirits; being, as the apostle requires, blameless," &c.—(*Apology*, Prop. X., Sect. vii. and xvii., pp. 281 and 306.) Bates obviously had the same idea when he began his chapter on the ministry with these words:—"We believe with the apostles, that 'no man taketh this honour unto himself, but he that is called of God, as was Aaron,' Heb. v. 4."—(*Doctrines of Friends*, chap. x., p. 210.) And Tuke is evidently under the same impression when he writes:—"This doctrine [that of an inward call to the ministry] is also consistent with the general observation on the *priesthood*, made by the author of the Epistle to the Hebrews: 'No man taketh this honour unto himself, but he that is called of God, as was Aaron.'"—(*Principles of Religion*, chap. v., p. 85.) Such language could only have been used by those who believed that the ministry corresponded with the priesthood, that the one had come in the place of the other. Barclay speaks of the ministry as the *antitype* of the priesthood, while the other authors quoted draw inferences from the character of this to the nature of that.

This, then, is the idea with which Quakerism presents us as the counterpart of the priesthood. The ministers of the Gospel are regarded as the antitypes of the priests of the law; that is to say, those who feel themselves called, and who are acknowledged by their brethren as authorised to preach and pray in public,—for to this it amounts in the Quaker system,—these men have come in the place which was occu-

cupied by the sons of Aaron. Is this the true idea? Looking at it in the light of Scripture, we venture to affirm that it is not. To make good our assertion, we must go back to the constitution of the Levitical priesthood, or beyond that.*

At the time of the Exodus God claimed all the first-born of Israel as His own:—"Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine," Exod. xiii. 2. This was on the principle of taking a part for the whole, one from each family to represent the nation generally. God had before this said, "Israel is my son, even my first-born. . . . Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born," Exod. iv. 22, 23. When He claimed the first-born of Israel now, it was as an acknowledgment that Israel was His. One in each family was to be sanctified to Him;—the first-born, the first-fruits of the family; and "if the first-fruits be holy, the lump is also holy." Now, for these first-born were afterwards substituted the Levites, Num. iii. 11-13. There might be good reason assigned for the change. The priestly functions could be better discharged by the several members of one tribe than by a single member of each family. The Levites could be better subjected to discipline, and become a more compact and united body, than could the first-born. But in the transference there was no change in the general idea. The Levites were intended to be an exact substitute for the first-born. There being a slight difference in the numbers, a distinct transaction took place to compensate for this. The excess of the first-born over the Levites did not pass unnoticed, but for "the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites," for these a ransom was paid, Num. iii. 46-51. The ex-

* The view of the priesthood presented in the following paragraphs is borrowed from Mr. Wishart's *Theological Essays*, a work to which the author has been largely indebted throughout, and more particularly in this chapter. Some portions of this volume have been recently published in the form of tracts, with the title, "Catholic Thoughts, by the late W. T. Wishart." London: A. W. Bennett.

plicitness with which this is stated leaves no doubt upon the point that the Levites were to come exactly into the place of the first-born; that what these had been, those were to be. But, as already said, the object of selecting the first-born was not to create a class within a class; out of a nation holy by choice to make some holy by office; but as a confirmation of God's original choice, another mode in which He was saying, "Ye are a kingdom of priests;" to impress upon them the fact that the priestly office was one function of the holy nation. While there was sacrifice to be offered, lamps to be lighted, the temple service to be waited on, there was a convenience in having a class of men to attend specially to these matters. But it ought never to be forgotten that these men were the representatives of the body generally; and that, in making the selection, God is not to be regarded as saying that the Levites, as distinguished from the nation generally, were holy, but that the nation from which the Levites were taken was holy, and that this was one mode of giving expression to this holiness.

That this is the true view of the subject appears from a passage referred to above, *Exod. xix. 6*, in which the expressions "holy nation" and "kingdom of priests" are regarded as of the same extent; as also from the following, in which the house of Aaron occurs interchangeably with Israel, and he house of Israel, "O Israel, trust thou in the Lord; He is their help and their shield. O house of Aaron, trust in the Lord; He is their help and their shield," *Ps. cxv. 9, 10*. "Let Israel now say, that His mercy endureth for ever. Let the house of Aaron now say, that His mercy endureth for ever," *Ps. cxviii. 2, 3*. "Bless the Lord, O house of Israel: bless the Lord, O house of Aaron: bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord," *Ps. cxxxv. 19, 20*. Accordingly, when we come to the New Testament, we find that while it gives no sanction to the idea of a priestly caste, of a class of men holy by office, while it seems to proclaim that the formal and ceremonial has now no place in religion, it takes up and appropriates

the foregoing language :—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Pet. ii. 9. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. xii. 1. "We have an altar, whereof they have no right to eat which serve the tabernacle. . . . By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name. But to do good and to communicate, forget not; for with such sacrifices God is well pleased," Heb. xiii. 10, 15, 16. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen," Rev. i. 5, 6. From such passages it is apparent that in the new economy the brethren generally are priests; that whatever be the spiritual equivalent of the priestly function, it belongs, not to a class of men in particular within the body of the elect, but to those, and all those, who are chosen of God "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

It is not easy to estimate the evil that has sprung from the other view which has so universally obtained. What we conceive to be the chief evil is, that it has given ground to the idea that men may be *holy by proxy*. The priest under the law "offered for himself, and for the errors of the people." The minister under the Gospel is too often regarded as holding a similar position with respect to those to whom he ministers. Men have naturally a repugnance to anything which demands of them that they should be personally holy, and if anything short of this may be accepted in its stead, they will grasp at the thought. If, then, the idea gain ground, that, in place of each Christian presenting himself a living sacrifice to God, there is one class of men on whom this duty especially devolves, that there are men holy by office who are to transact between the soul and its Saviour, how natural the thought that the true way to obtain the

blessing of God is to support this class! How likely that men who have lived a worldly, selfish, or criminal life, should seek to ease their consciences by strict payment of tithes, by religious charities, by bequeathing their fortunes to the Church! With some it may only provoke a smile to hear such language used in connection with a body who have no paid clergy, and who have so often characterised those as hirelings who seek to make a *living* by the ministry. But this does not really affect the matter. What we maintain is, that the doctrine, in its germ, is held by Quakers as well as by others. The distinction is drawn and broadly marked between ministers and people; and there may be as real worshipping of angels on the one hand, and spiritual tyranny on the other, where there is no ostensible passing of coin from hand to hand, as where hundreds or thousands are embraced in the transaction. Of course we do not mean to deny that ministers are spoken of in the New Testament. What we say is, that the ministry is placed on an entirely wrong footing when it is attempted to draw a parallel between the priest and the minister. The priestly function, as it now exists, is *common to all disciples*. And to represent ministers as *the priests* of the body is to misrepresent the duties both of ministers and people.

So far, then, the error which we attribute to the Quakers in this instance is not that of parting with the sign without any equivalent, but rather that of resting in a false equivalent. But if we are correct, then there is much in the type which is altogether overlooked, and of which there is no representation whatever in the supposed antitype. What, for instance, is to be made of the distinction between the priest and the Levite? What, of the families of the Levites with their separate charges in connection with the ark and the temple service? What, of the several courses of the priests, with their garments, their offering of sacrifice, lighting of the lamps, burning of incense, attendance on the altar, their tithes, and portions of the offerings? These and a variety of other particulars remain as so many unexplored features of the

type, characteristics of the old economy, for which no suitable equivalent has been found in the new. In such matters, Quakerism is equally barren with other systems, and the charge is equally valid here as elsewhere, that, while the type has been parted with, the antitype has not been found.

SACRIFICE.

In connection with the temple and the priesthood, we have had occasion to mention the institution of sacrifice. This was an institution which occupied a prominent place in the Jewish economy. "Almost all things," says the apostle, "are by the law purged with blood; and without shedding of blood is no remission," Heb. ix. 22. A vast variety of sacrifices were strictly enjoined by Moses. There were daily, and weekly, and yearly offerings to be presented; and the laws regulating these things were laid down with the utmost precision. Sacrifice occupied as prominent a place in Judaism as in any heathen mythology. And Judaism being preparatory to Christianity, these sacrifices cannot be supposed to pass away without something else coming in their place. "It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these," Heb. ix. 23. Now, where are the better sacrifices with which the heavenly things are purified? Is there place for them in Quakerism, and are they duly acknowledged by it? The reason why the old sacrifices have ceased is given by the apostle when he says, "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins," Heb. x. 1, 2. The ceasing of the old sacrifices is thus made to be consequent upon the presenting of the new. The old sacrifices could not take away sin. They

kept up a remembrance of it. They passed on this remembrance of sin from generation to generation. They were tokens that the work of atonement had not been effected. They could become obsolete, therefore, only when atonement was effected, only when sin was purged out, so that the worshippers might have no more conscience of sin. And, accordingly, they have ceased only since Jesus Christ hath appeared "now once in the end of the world, to put away sin by the sacrifice of Himself," since "by one offering He hath perfected for ever them that are sanctified." In ceasing from those sacrifices, therefore, we are bound to look to this. In refraining from the presenting of offerings upon the altar of incense now, we are called to exercise an implicit trust in the one offering which was presented on Calvary. All that has been said in a former chapter upon the greater prominence which Quakers give to the inner light than to the historical Christ, applies to their views of this subject. And therefore till they are prepared to preach that it is not Christ crucified *in them*, but Christ crucified *for them*, by whom they are to be saved; till their views on the subject of justification undergo some modification; we must regard their system as defective in presenting no suitable counterpart to the Old Testament subject of sacrifice.

In making these remarks, we do not overlook the circumstance that there are other sacrifices spoken of in the New Testament as offered up by the believer. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased," Heb. xiii. 15, 16. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. xii. 1. These, we are willing to admit, may be regarded as antitypes of much of the priestly work in the older economy, more especially of the bloodless offerings which were required from time to time to be presented. But they can never be regarded as antitypes of

the sacrifice which "the high priest alone once every year, not without blood, offered for himself and for the errors of the people," Heb. ix. 7. Of what this was a figure the apostle leaves us no room to doubt, when he says, that "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us," ver. 11, 12. And our remarks are to the effect that there is not a clear recognition, in the Quaker system, of this as the antitype of the old sacrifices in which was the shedding of blood.

PSALMODY.

Another subject closely connected with the temple service is that of psalmody. From the time of David we find a musical department in the service of God. At the removing of the ark from Kirjath-jearim we read, "David, and all the house of Israel, played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals," 2 Sam. vi. 5. And when it was brought up from the house of Obed-Edom, when, we may suppose, after the former failure, the utmost care would be taken to have everything done in order, "David spake to the chief of the Levites, to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy. . . . So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; and Zachariah and Aziel [&c.] with psalteries on Alamoth; and Mattithiah [&c.] with harps on the Sheminith to excel. And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful," 1 Chron. xv. 16, 19-22. "And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song

with the singers: David also had upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps," verses 27, 28.

This, with other departments, was taken under the special care of David, and those who were "under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman," were separated to this service, 1 Chron. xxv. 6. Their number was "two hundred fourscore and eight," and they were divided by lot into twenty-four courses, corresponding to the courses of the priests, verses 7-31. In the reforms under Jehoshaphat, 2 Chron. xx. 21, 28; Hezekiah, 2 Chron. xxix. 28; and Josiah, 2 Chron. xxxiv. 12, xxxv. 15, the appointment of singers was not overlooked. Special notice is taken of them by Ezra, ii. 41, 70; vii. 24; and Nehemiah, "It came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed," vii. 1; xi. 22. "At the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps," xii. 27-29. "And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion; and they sanctified holy things unto the Levites, and the Levites sanctified them unto the children of Aaron," xii. 45-47.

The book of Psalms takes for granted throughout the existence of the class of persons referred to, as well as

occasionally making mention of "the singers," "the players on instruments," "the damsels playing with timbrels," Ps. lxviii. 25; lxxxvii. 7. Ezekiel, in describing the temple, does not overlook them, xl. 44. Jesus, in summing up the Old Testament writings referring to Himself, speaks of "the law of Moses," "the prophets," and "*the Psalms*," Luke xxiv. 44. Other references occur to the Psalms of David; while an apostle calls upon us to speak to ourselves "in psalms, and hymns, and spiritual songs, singing and making melody in our heart to the Lord," Ephes. v. 19; to "admonish one another in psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord," Col. iii. 16.

All this seems sufficiently to indicate that psalmody is to be placed upon a similar footing with sacrifice, and other branches of the temple service; that it too has a meaning for the Christian; that the perpetual praise which ascended from the courts of the temple should find an echo in the hearts of the true Levites now; that the singers, the harps, the psalteries, the cymbals, cannot be passed over or ignored, but that those who would know their Master's will and do it, must translate these signs, must give expression to these sounds in one way or other. Again, therefore, we ask, how stands this matter with the Quakers?

In many quarters the thought is accepted as it stands. Without any attempt to translate the sign, it is transferred in its rude state from the one economy to the other, and the attempt is made to vie with the temple in the production of musical sounds. So universal has been the feeling of the connection of music with religion, that few who make any pretensions to the name of religious, have attempted to dispense with its aid. To some it has been much more than to others, but by almost all it has been regarded as a necessary accompaniment. We can scarce enter a place of worship at the customary hours but we shall hear music of some sort or other, instrumental or vocal, in words inspired or uninspired. But Quakers are an exception. Their worship is often silent worship. By

them the singing of psalms is regarded as so far from a necessary accompaniment of true worship as to be often sinful,—when engaged in by an indiscriminate multitude, highly reprehensible. What then have they to give us in its place? Having here parted with the type, they are bound to furnish the antitype. Having ceased to hold in the letter what occupied so prominent a position in the old economy, what can they shew as taking its place in the new?

In vain do we turn to their published works for any satisfactory solution of this question. Many of those who profess to treat of their doctrines are entirely silent upon the subject. All that we can glean from the *Journal* of George Fox as to his views of it, is contained in one or two passages, such as the following:—"I was to bring them off from all the world's fellowships, and prayings, and singings, which stood in forms without prayer; that their fellowship might be in the Holy Ghost and in the eternal Spirit of God; that they might pray in the Holy Ghost, and sing in the Spirit, and with the grace that comes by Jesus; making melody in their hearts to the Lord."—(Vol. i., chap. ii., pp. 71, 72.) "Christ did not teach them to pray to the dead, nor for the dead: neither did Christ or His apostles teach the believers to pray by beads, nor to sing by outward organs; but the apostle said he would sing and pray in the Spirit; 'for the Spirit itself maketh intercession; and the Lord, that searcheth the heart, knoweth the mind of the Spirit.'"—(Vol. ii., chap. xiii., p. 310.) And Barclay, in his *Apology*, sums up the question in these words: "That singing, then, that pleaseth Him, must proceed from that which is *pure in the heart* (even from the word of life therein), in and by which, richly dwelling in us, *spiritual songs and hymns* are returned to the Lord, according to that of the apostle, Col. iii. 16. But as to their *artificial music*, either by organs or other instrument, or voice, we have neither example nor precept for it in the New Testament."—(Prop. XI., Sect. xxvi., pp. 407, 408.)

From this it is plain that Quakers hold that the singing of psalms now is not the antitype of the singing of psalms of old; the musical department of the temple is not to be

replaced by a musical department in the chapel. The statement is further hazarded, that Christian melody must proceed from a pure heart. The doctrine of the apostle is endorsed, that we are to sing in the spirit, to make melody with our hearts to the Lord. So far well. But no attempt is made to define or particularise the doctrine, to shew what is the character of this melody, how it is to be produced or carried on. No distinction is drawn between the singers and the players. No analysis is made of the instruments of music, the harp, the psaltery, the sweet sounding cymbal. No reason is assigned for the use of an instrument of six strings on one occasion, of ten on another. No explanation is offered of the four-and-twenty courses of singers, of their being separated to the service of the sons of Asaph, of Heman, and of Jeduthun. Here is a wide field which lies unexplored, an extensive portion of fallow ground which has never been broken up, a vast tract of country which remains yet to be possessed. That Friends have so long abjured the symbol, and yet refused to look into the thought; that they have parted with the sign, and never opened up the doctrine; that, while neither singing with the voice nor playing on an instrument, they have never seen the call at every step to give expression to the spiritual meaning of these things,—shews how imperfectly they have apprehended the signs of the times, and affords some explanation of the fact of their decline. They have sought to rest at a point at which there is no halting, neither falling back upon the old, nor pushing forward to the new. And they have begun to experience the truth of the saying, "Whosoever hath not, from him shall be taken even that which he seemeth to have."

HOLIDAYS, AND PARTICULARLY THE SABBATH.

In connection with holy places, holy rites, holy sounds, and men holy by office, we must notice the subject of holy days. The Sabbath, in particular, occupied an important place in the Jewish religion. That the people might duly feel that the great miracles were wrought during the sojourn

in the wilderness. The law respecting its observance is embodied in the decalogue as given from Mount Sinai. The sacredness was extended with some modification to the seventh week, and month, and year, and to the year of jubilee. A variety of other occasions were to be celebrated as feast days. To many of these a character of perpetuity is ascribed. The Sabbath was to be an ordinance "for ever," "for a perpetual covenant," Ex. xxxi. 12-17. The same was the case with some of the feasts of the seventh month, Lev. xxiii. 31, 41. These and other circumstances lead us to regard feast days, and more especially Sabbaths, as an essential part of the older or ritual economy. And as such they ought not to be discontinued without something analogous taking their place in the new and spiritual. What is this?

The Greek and Latin Churches have a ready answer in the sacred days of their calendars. With them there is no discontinuance of this feature at all. A holiday in the Old Testament is represented by a holiday in the New, the main difference being that the latter are characterised by the names of saints, instead of being identified by institutions of divine appointment. With Protestants the idea of sacred days is abjured in the gross, but only to be clung to with the greater tenacity in one particular. The Church of England has a few holidays, as Easter and Christmas; and those who regard these as superstitious generally attach a greater character of sacredness to the first of the week. To them each seventh day is all, or nearly all, that it was to the Jews.

But this idea the Quakers have professedly parted with. Barclay, for example, says—"We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true Christian Sabbath, which, with Calvin, we believe to have a more spiritual sense: and therefore we know no moral obligation, by the fourth command or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it."—(*Apology*, Prop. XI., Sect. iv., p. 349.)

Professing thus to part with the sign, it becomes them here again to shew to what it pointed, to give a practical exemplification of the doctrine in their own system. As in many other cases, we cannot accuse them of totally ignoring this, of giving no explication, of asserting no theory on the subject. George Fox was at least upon the right track when he wrote—"Then [when the Jews came out of Egypt] the Lord gave the law and His Sabbath as a sign in the old covenant of Christ, the eternal rest in the new covenant; and they that believe do enter into Christ, their rest."—(*Journal*, vol. ii., chap. xiii., p. 307.) But that his words have remained as a dead letter to Friends, that they have never been expanded into a doctrine of practical importance and real interest to them, is plain from the circumstance which has been already referred to in an earlier connection, that many (of whom Gurney may be regarded as the representative) have returned to the sign; that to them each first day is more than any other of the seven. If the early Quakers had seen clearly to the end of that which is abolished, this could scarcely have happened. If, while adopting the doctrine that distinction of days was no part of Christianity, they had been prepared to step forward and give a clear and consistent account of its fulfilment; if they had seen that the types which regarded portions of time were all swallowed up in the appearance of Him whose goings forth have been from everlasting; that the periodical rest-days had their antitype in the coming of the eternal I AM; that the cessations from work at stated intervals were figures pointing to a perpetual cessation from sin,—if this doctrine had been fully enunciated, and faithfully transmitted from one generation to another, Friends would not have needed to look for wisdom to other sections of the Church, and those who had begun in the Spirit sought here to end in the flesh. It is to this want of definiteness in the expression of their views, this dropping of the type without following on to the antitype, that we trace the unsatisfactory aspect of the subject as viewed by Friends now, and the circumstance that in an age in which it has been again and again brought

forward, and in which men of almost every shade of opinion have obtruded their sentiments on the world, the views of Quakers have been ignored, or that section alone has been heard who have abjured on this point their own principles, and borrowed the arguments and the conclusions of others.

CIRCUMCISION AND THE PASSOVER.

Some remarks have already been made upon circumcision. But the introduction of this subject, as well as that of the passover, into the arguments of those who believe in sacraments, calls for some further consideration in this place. Many do not hesitate to style these two ordinances the sacraments of the Old Testament, and to speak of them as replaced by the so-called sacraments of the New. Baptism with water is often denominated the Christian circumcision, and viewed as the initiatory rite of the Church, just as this was the initiatory rite of Judaism. And the supper in bread and wine is regarded as instituted at the celebration of the last passover, and designed to take the place, in the future, of the older ritual feast. When, therefore, any reference is made to the rites of the Old Testament, it is met, on the part of those who hold these views, by an appeal to the rites of the New. Circumcision and the passover are supposed to be sufficiently represented now by the outward baptism and the outward supper. Quakers have not, of course, this argument to fall back upon. The rites of the Old Testament are not replaced in their system by corresponding rites of the New. But the line of argument which is taken by others is well calculated to put them on their defence—to lead them to unfold, consistently with their own views, the Christian circumcision and the Christian passover. With peculiar appropriateness, therefore, we may ask, Have they done so? Does their system present us with a true equivalent for the one or the other?

Circumcision, we have seen, occupied a prominent place in the old economy. It was the sign of the covenant made with Abraham. Exclusion from the covenant was

the penalty where the rite was neglected. Jesus Christ was circumcised on the eighth day, according to the law. And yet, in the New Testament, *they* are blamed who insist upon the administration of the rite, Acts xv. And Paul roundly asserts, "If ye be circumcised, Christ shall profit you nothing." What have Quakers to give us answering to this rite now?

They would probably allow that the true idea was to be found in the language of the apostle:—"We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Phil. iii. 3. "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God," Rom. ii. 29. But we do not know that particular prominence is given to such descriptions, that any attempt has been made to shew how spiritual worship now should answer to the circumcision of old. What we desiderate is the possession of statements to the effect that spiritual worship implies the crucifying of the flesh; the denying of self; the warring against the law in our members; the applying the knife to habits, however dear to us, which are at variance with Christian principle; the cutting off of practices, tearing ourselves from associations, though precious as a right hand or a right eye, which would interfere with our progress in the heavenly path. Much has been said about bearing a testimony; but it is always represented as a testimony to the light within. Much has been said about turning away from vain and foolish practices; but it is ever a turning to the word in their own hearts. What we desire is a recognition of the truth that, the heart being deceitful above all things and desperately wicked, men should, instead of trusting to their own hearts, hear a voice from without, even when its accents may be most opposed to the desires of these hearts; that the doctrine of circumcision should be preached as aiming a death-blow at the most cherished thoughts, and feelings, and practices, when these have not been framed in accordance with God's will.

Turning next to the passover, it is equally clear that

much importance was attached to it in the Old Testament economy. Particular instructions were laid down as to its observance by Israel of old. Again and again we are informed in the Gospels that it was kept by the Lord Jesus Christ; and among the last acts of His life we find Him sitting down with the twelve to keep the passover, after having given instructions as to the preparations to be made beforehand. Now, allowing that the passover was part of the handwriting of ordinances which was to be nailed to the cross, what, again we ask, is its fulfilment? What is there corresponding to this feast in the new economy? Many would answer, The supper in bread and wine. But not so the Quaker. If, then, we part with the letter, how are we to keep it in the spirit?

The answer is given in a general way by the apostle when he says:—"Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," 1 Cor. v. 7, 8. According to this, Christ sacrificed for us is our passover, and the unleavened bread of which we are to partake is that of sincerity and truth. In a general way this is, no doubt, granted by Quakers. But it is plain that they are not those who lay most stress on the fact of a Christ crucified for us. They speak much more of a Christ within, of His being crucified, bruised, hurt by the conduct of those who sin against the light He brings them. What we feel with respect to Friends is, that while they have parted with the Jewish passover, they do not lay stress enough upon the Christian passover; that while they have done away with this feast of the Old Testament, they do not keep sufficiently in mind that there is a corresponding feast of the New. It is true that Christian doctrine must be received in the heart, or it will not profit. It is true that we are required to worship the Father in spirit and in truth. But it is equally true that acceptable worship can be presented only through Jesus Christ, and that we must have an eye to Him who died on Calvary. Friends, by being taught perpetually to look within, look

sometimes there for the object of their faith, as well as for the evidence of their love. Now, the keeping of a feast, the partaking of a lamb, implies dependance upon something *without*. While, therefore, no less importance is attached to a spiritual character, more importance should be attributed to a historical Christ. It should be borne in mind, that if men are saved by a sacrifice, by suffering imposed on the Saviour, that suffering is what was finished on the cross. It is possible to crucify the Son of God afresh, and put Him to an open shame: And often is Jesus thus wounded in the house of His friends. But it is not by this renewed crucifixion that sin is to be purged out. When Jesus said on the cross, "It is finished," the demands of the law were fairly met, our substitute had incurred the penalty, and salvation was rendered possible to the chief of sinners. Much, therefore, as we have occasion to watch our own tempers, we must never take the eye of faith away from the Lamb slain; we must remember that Jesus has "finished transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness;" and that what He has done it becomes us to bear in mind, as we would hope to share in those blessings which He has purchased for His people.

BAPTISM AND THE SUPPER.

We come now to the views of Friends upon what are more particularly regarded by other sections as ordinances of the New Testament, namely, the external baptism, and the supper in bread and wine. Among the last words of Jesus to His disciples, before the crucifixion, were these: "Take, eat; this is my body. . . . Drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins;"—"This do ye, as oft as ye drink it, in remembrance of me." And His parting commission after His resurrection, and just before His ascension, was, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A degree of permanence seems at-

tached to His words by the expression, *as oft as ye drink it*, and the apostle's comment,—“As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come;” as well as by the promise annexed to the final commission, “Lo, I am with you alway, even unto the end of the world.” This permanence is recognised by those who hold the perpetuity of sacraments. Whether they give the true interpretation to the words of the Saviour or no, they allow that these words have a bearing upon their conduct as well as upon that of the apostles; that they, too, are bound to eat bread and drink wine in remembrance of Christ; that upon them, as well as upon Peter and John, it devolves to baptize into the name of the Lord Jesus. But where is the recognition of this perpetuity on the part of the Quakers? They boldly affirm that it is no part of their commission to baptize with water, that there is no obligation upon them to keep an outward feast in which bread and wine are to be eaten and drunk in memory of Christ. Is there anything perpetual which they put in the place of these outward actions?

That the theory exists in their writings must be allowed. On baptism the words of Barclay do not want explicitness, “Baptism with the Spirit, though not wrought without Christ and His grace, is instrumentally done by men fitted of God for that purpose; and therefore no absurdity follows, that baptism with the Spirit should be expressed as the action of the apostles: for though it be Christ by His grace that gives spiritual gifts, yet the apostle, Rom. i. 11, speaks of His *imparting to them spiritual gifts*; and he tells the Corinthians that he had *begotten them through the Gospel*, 1 Cor. iv. 15.”—(*Apology*, Prop. XII., Sect. viii., p. 435.) Still there is room for the remark that such views are not brought prominently forward and placed in the foreground, as the very marrow of their doctrine on this subject. They are stated as answers to objections, suggesting a possible method in which a divine commission to baptize may be reconciled with a denial of the validity of water-baptism. The assertion is hazarded that

it is not absurd or blasphemous to say that men may baptize with the Holy Ghost ; that, " originating, as it ever must do, with our divine Master, this baptism might nevertheless *be administered* by the instrumentality of His servants."—(*Gurney on the Society of Friends*, chap. iv., p. 148.) But the strong ground is not taken that it is the bounden duty of every disciple to administer this baptism ; that he effects really nothing unless he does so ; that he is an idler in the vineyard unless his actions are framed with a view to the communication of spiritual influences. It is one thing to admit an act to be possible to a disciple. It is another to affirm that it is imperative, and enters into the very essence of discipleship. It is one thing to say, he may, by a rare combination of excellencies, do something toward converting sinners ; and another to say, he must, or he wants the evidence of his own spiritual position. Now, because Friends have rested in the former, instead of pressing forward to the latter of these two positions, they have exhibited a corresponding weakness. Christ may be regarded as saying to them, Be it unto you according to your faith. Their faith has been equal to the expectation of one or two characters of pre-eminent faith and spiritual power. And one or two such have probably appeared. It has been unequal to the effort of supposing that to him that believeth all things are possible, and so converts have been few. They have dwelt much upon the duty of all men to look within, to hear the word, to listen to the teachings of Christ's Spirit in their hearts. They have said comparatively little as to the duty of those who have complied with this invitation, those who possess any measure of this Spirit, to go forth and impart it to others. A style of character has been reached, containing much that is correct and decent, an absence at least of gross and glaring vices. But this character has not often risen to the position of spiritual power, the possession of a divine energy going forth and laying hold upon those that are without.

Indeed, the fundamental doctrine of Quakerism does not seem to admit very well of the development of this power.

It does not make sufficient allowance for the difference between the converted and the unconverted man. According to it the duty of each is to look within. That which is to move the unconverted is the light in his own breast, which he has slighted. And this being the case, the agency of the converted is limited to the simple task of telling him that it is there. Now, the power which the disciple is to exercise in baptizing spiritually, in begetting spiritual children, in healing diseased and leprous spirits, in raising the dead in sins, and breathing life into the formal skeletons of Christians he meets with, seems to imply a great deal more in the shape of agency than this. Let him shake off conventional usages. Let him free himself from traditional practices, and believe that as a child of God he has a mission to baptize with the Spirit, to regenerate the world; and, with the feeling of his own impotency, he will see it his duty to imbibe more largely for himself of this Spirit, to study daily His teachings as given forth by holy men of old; and the word dwelling richly in him in all wisdom and spiritual understanding, his heart brought nearer and nearer to perfect conformity with the mind of God; his thoughts and actions cannot fail to be framed so as to commend that Gospel which he believes, his light to shine so that others, seeing his good works, may be led to glorify his Father in heaven.

With regard again to the supper, a similar line of argument may be taken. Friends do at times admit and set forth the true theory on this subject—that the Christian supper is a spiritual feast, such as is indicated in Rev. iii. 20; that it can be partaken of without any outward bread and wine; and that it is a feast of the soul in which spiritual communion is held with the Father, and with His Son Christ Jesus. But the admission is made that the supper, in some such form as we now find it, was held, and rightly held, by the primitive Christians; that to this outward feast the name of the Lord's Supper was given; that of it the expressions, "Eat this bread," "Drink this cup," may be interpreted; and that with re-

spect to its orderly observance, Paul is to be regarded as giving instructions in the First Epistle to the Corinthians. For instance, Gurney says, "These suppers of love, or 'love feasts,' are alluded to by the apostles Peter and Jude, and are described by Pliny, as well as by Tertulian and other early fathers. It appears that they were frugal public repasts, of which the poor and the rich, in the early Christian Churches, partook together, and which were regarded both as the symbols and pledges of brotherly love. Such, then, was the 'Lord's Supper' of the primitive Christians; such were the occasions on which they were accustomed to break their bread, and drink their wine, as a memorial of the body and blood of Christ. To the simple practice which thus prevailed among these primitive Christians (if preserved within proper bounds), there appears to be nothing which can fairly be objected." And again: "There is nothing in the practice itself, as it was thus observed by the primitive believers, inconsistent with the general law, that all mere types and figures in worship are abolished under the Gospel."—(*On the Society of Friends*, chap. iv., pp. 171 and 186.)

Now this admission interferes materially with the Quaker practice on this subject. If the practice of a ritual feast—a feast which is both a *symbol* and a pledge of brotherly love—be not inconsistent with the general law of the Gospel in regard to types, then why should they have discontinued this practice, or on what principle does Gurney "deem it probable, that as serious Christians draw yet nearer in spirit to an omnipresent Deity, they will be permitted to find, in the *disuse of all types*, 'a more excellent way!'" (p. 180.) When every other section of the Church thinks the practice incumbent, and Quakers themselves, according to the above representation, do not believe it to be sinful, why should they take up an exclusive position here, and erect a wall of separation between themselves and their brethren? And if the language of Jesus can apply to a practice like this, what becomes of their theory of a spiritual feast? Supposing we confine

the meaning of the words to a literal feast, and regard that meaning as exhausted by the practice in question, then not only are Quakers at fault in omitting it, but they possess so many fewer texts on which to ground their doctrine of a spiritual feast. Or supposing again, we should say, that there is a double reference in the language of the Saviour; that His words may point to a literal or to a spiritual feast indifferently; that both were contemplated by Him when He said, "This do in remembrance of me;" that to the Christian the literal feast is becoming, while the spiritual feast is a necessity,—what is this but to land us in the confusion against which Quakers protest, when others speak of the *one* baptism as a baptism with water *and* the Spirit?

Let Friends be consistent, and not on this subject belie their own principles. Let them cling to the doctrine that, while a literal feast was kept by the Saviour before His crucifixion, a spiritual feast is that which alone was contemplated by Him for the Church after the crucifixion. Let them adhere to this view, and take up no interpretation which is inconsistent with it. To do this it may be necessary to alter their view of many texts—to give a deeper meaning to many passages which they take now in their literal aspect. But as they would lay claim to the character of a spiritual Church, let them not shrink from such modifications. When the apostles and others are represented as "breaking bread from house to house," let them admit the possibility of feeding hungry souls with the word of life, without having recourse to the idea of a rite. When "the Lord's table" is spoken of, and contrasted with "the table of devils," let them behold in this, not that which is outward, but that which is inward. When "the cup of the Lord" is mentioned, let them regard it as the New Testament in Christ's blood, or take the apostle's explanation, "Is it not the communion of the blood of Christ?" Carrying these interpretations along with them throughout, let them see in the Corinthian practice, not a drunken revel to which the apostle sets himself to apply sundry checks, but a per-

version of spiritual gifts, elation on the part of the more highly favoured, a determination to "mind high things," a refusing to "condescend to men of low estate," a disregard to the wants of the weak, and a consequent fostering of pride and self-esteem on the part of some, with the famishing of others in spiritual things, even in the midst of plenty; and thus a failure on the part of the Church to realise "the edifying of itself in love." Taking the words of Jesus, "Do this in remembrance of me," as setting forth a duty not to apostles alone, not to the early Church alone, but to every disciple; let them recognise their duty to break the bread of life, to pour forth the new wine of the kingdom, to feed the sheep and the lambs of Christ, to bring doctrine, and precept, and example to bear upon the hearts of others, to strengthen the weak, to confirm the wavering, to build up God's people, to instruct, and comfort, and edify them, till they attain "unto the measure of the stature of the fulness of Christ." And, if in any respect they feel their inability for these things, let them not on that account deny the doctrine, or seek to modify it, but labour, and strive, and pray for increase of knowledge, for strength and power from on high.

The sum, then, of what has been advanced in this chapter is as follows. The Church of Jesus Christ is not only a spiritual body, but a body which was foretold and typified in the Jewish economy. Every feature connected with Israel of old, their descent, their land, their temple, their priesthood, their ceremonies, their Sabbaths—every ritual circumstance attaching to them, down to the time when Christ said, "It is finished," and "blotting out the hand-writing of ordinances that was against us, which was contrary to us, took it out of the way, nailing it to His cross,"—was a type of something spiritual in the New Testament Church. To maintain the character, therefore, of Christ's people now, it is necessary not only to protest against rites, but to translate them; not only to cease from the circumcision made with hands, but to approve our-

selves as "the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;" not only to desist from the outward feast, but to honour "Christ our passover, sacrificed for us;" to find in the people, the land, the temple, the priesthood,—the outward expression, a "figure for the time then present," of spiritual truths verified in the experience of the spiritual Church. A body which would set itself, by the study of this index, to ascertain the signs of the times; to determine its own position in the sight of God; to learn how far, by serving God with a divided heart, by following a weak and carnal policy, it had trod in the footsteps of backsliding Israel—how far, by the opposite conduct, it was exemplifying the career of Israel blessed of God,—would be in the fair way of acquiring elements of real strength. It would have a scale by which to measure its attainments, a glass in which to see its imperfections, a lamp to guide it in its onward progress. And setting itself with a good and honest heart to work out the purposes of Him who had called it "out of darkness into His marvellous light," there need be no limit to its actual advances.

Testing Quakerism by this principle, we found it to be wanting, and to have dealt with the types in an empirical manner. Professing to be a spiritual body, it has failed to give a spiritual expression to many of these types. In some instances, as in the priesthood, and to some extent, also, the Sabbath, it has remained content with the letter. In most cases, while abjuring the letter, it has found no substitute, or only an imperfect one, for that, in the spirit. Often the subject has not been investigated. No attempt has been made to bring over the separate particulars from the one economy to the other.

In the knowledge of this it is not surprising that weakness should have characterised the body. It has ignored the method to which God pointed for the acquisition of strength. It has turned away from the examples—the types—which were furnished "to the intent we should not lust after evil things;" which "are written for our ad-

monition, upon whom the ends of the world are come." Shall we wonder if, professing to be wise, it has often become foolish; if, boasting of its light, that light has sometimes been darkness.

The error in this case has been closely connected with one formerly noticed, on the rule of faith. The annals of the holy nation are contained in the books written by "holy men of God." And to study the elders it would be necessary to consult the apostles and prophets. Till, therefore, Friends estimate more highly the character of the revelation, it is scarcely to be expected that they should study the things which have been revealed.

CHAPTER VI.

QUAKER PECULIARITIES OF PRACTICE.

THE most important of these may be comprehended in what Friends call their "plainness of speech, behaviour, and apparel." To many, a Quaker is better known as a man with a broad-brim, and a cut-away coat, making use of "thee" and "thou," and avoiding the customary salutations, than by any doctrinal tenets. And, though those may appear small matters to many, they cannot be properly overlooked in an essay like the present. These things must have proved a source either of strength or of weakness. Either, being right where all the world besides is wrong, Friends must have found, in their attachment to the line of duty, in the stand they have made for the right, the firmness they have displayed in overcoming the petty annoyances to which it has perpetually exposed them, that which will brace them for greater efforts of self-denial in matters of acknowledged importance. Or, on the other hand, being punctilious where it was not required, having bound themselves down where God has left them free, having raised a needless wall of

separation between themselves and others, and shaped out a course in which consistency was impracticable, they must have contracted their sympathies, expended much of their strength on what has really nothing to commend it, and hampered their actions by petty and frivolous distinctions without any warrant in the divine word. It cannot be that a body of men should have persisted in so singular a course for two centuries, without its telling in other directions, making them either more conscientious, or more weakly formal.

Perhaps this is to state the matter too simply. The two classes of effects which appear so opposite, may both have been experienced to some extent. Some may have been more largely affected by the one, and some by the other, according as their minds have been occupied with the general doctrine, or with the details in which it has usually found expression. The doctrine is good that men should be truthful in their expressions, their actions, their appearance; that that fulsome mode of address should be avoided which implies the use of flattery; that those actions should be eschewed which give token of servility; that care should be taken in apparel that we do not feed vanity. This general doctrine, we say, is highly commendable, and Friends may be allowed their fair meed of praise in proclaiming it, for protesting against the follies and extravagances of the world, and silently checking them. What we are by no means so sure of is the propriety of making a stand at exactly the point at which they have done so, and whether they have not been contending for what could not be defended, and protesting against what is not really blameable. Our object at present being to point out the causes which have contributed to the weakness of Quakerism, without animadverting on all the peculiarities of practice to which we have alluded, we proceed to specify one or two instances in which we believe Friends have failed by mistaking punctilios for truths of philosophic accuracy, and raised a standard which, if carried out to all its legitimate consequences, would be found to be really impracticable.

PRONOUNS, SINGULAR AND PLURAL.

To this subject Gurney refers as follows: "Among the various modes of expression upon which it is my present object to treat, the most common, and, at the same time, most absurd, is the application to *individuals* of pronouns and verbs in the *plural* number. The use of the plural form of the first personal pronoun, instead of the singular, is commonly adopted, in their public rescripts and other documents, by monarchs, and, sometimes, by other persons placed in a situation of high authority. . . . Such a custom, in its early commencement, was probably adopted only as a mark of respect to *superiors*; and, unquestionably, for a long time, it found no place in addresses to *inferiors*. But even this distinction is gradually wearing away; a form of speech, which was at one time a mark of distinction, is become universally familiar. The thou and thee, in the daily communications between man and man, are disused; and every individual, as if supposed to consist of several persons, is addressed with plural pronouns and verbs. Now, we apprehend that our heavenly Guide, whose Spirit is expressly called "the Spirit of truth," and whose will is directly opposed to all unrighteous vanities, of whatsoever magnitude and description they may be, has taught us, in our communications one with another, and with our fellow-men, to abstain from the use of these various complimentary fictions." —(*On the Society of Friends*, chap. xii., pp. 419, 420.) Such language shews the importance which Friends attach to this particular. Is it borne out by reason and by Scripture?

1. As to the reason of the thing, it may be observed that the use of words to denote definite ideas is purely arbitrary. There seems to be no reason but what arises from use and wont why one set of vocables should represent one individual, and another two or more—why one should be used to the person addressed, and another be representative of the person addressing. In fact, in diffe-

rent languages we find that the same sounds stand for very different ideas. For instance, the third personal pronoun masculine and feminine, in Hebrew (as read with the points), is pronounced very much as our words *who* and *he*. And we do not feel guilty of any violation of truth when we say that *hoo* means *he*, and *he* means *she*. In our own language we have often several words for the same idea, as, for instance, *felicity* and *happiness*, *lexicon* and *dictionary*, *monarch* and *sovereign*, &c. &c. To call a *coach* a *vehicle*, and a *rider* a *horseman* does not imply any breach of truth. Then again words change their meaning in the lapse of time. Take the following as examples:—"Almost all such words as 'acre,' 'furlong,' 'yard,' 'gallon,' 'peck,' were once of a vague and unsettled use, and only at a later day, and in obedience to the requirements of commerce and social life, exact measures and designations. Thus every field was once an 'acre;' and this remains so still with the German 'acker,' and in our 'God's acre,' as a name for a churchyard; it was not till about the reign of Edward the First that 'acre' was commonly restricted to a determined measure and portion of land. Here and there even now a glebeland will be called 'the acre;' and this, even while it contains not one but many of our measured acres. A 'furlong' was a 'furrow-long,' or length of a furrow. Any pole was a 'yard,' and this vaguer use survives in 'sailyard,' 'halyard,' and in other sea-terms. Every pitcher was a 'galon' (Mark xiv. 13, Wiclif), while a 'peck' was no more than a 'poke' or bag. And the same has no doubt taken place in all other languages."—(*Trench's English Past and Present*, Lecture iv., pp. 187, 188.) Again:—"Take 'equivocal,' 'equivocate,' 'equivocation.' These words, which belonged at first to logic, have slipped down into common use, and in so doing have lost all the accuracy of their first employment. 'Equivocation' is now almost any such dealing in ambiguous words with the intention of deceiving, as falls short of an actual lie; but according to its etymology and in its primary use, 'equivocation,' this fruitful mother of so much error, is the calling by the same name of things es-

entially diverse, hiding intentionally or otherwise a real difference under a verbal resemblance."—(p. 190, 191.)

Now the sounds and letters which compose the words *ye* and *you* are quite as simple as those which enter into *thou* and *thee*; and there is no reason, in the nature of the thing, why the first pair should not indicate a single individual as well as the second. Neither is there any reason why, having first stood for the plural only, they should never be used of the singular, any more than why the words "preposterous," "equivocate," "prevaricate," having once had a strict and well-defined shade of meaning proper to them, should not be now used in a wider and looser signification. The Quaker, to be consistent, should not only adhere to *thee* and *thou*, but should refuse to attach to any word a new shade of meaning, or to depart, in the slightest, from the usage of Johnson.

But the truth is, that modern Friends, in the use of *thee* and *thou*, are adhering formally, rather than really, to the practice of their predecessors. This follows from the words of Gurney quoted above, in which it is stated that the plural pronouns have been gradually extending in their application, from a class to a common use. But it comes out more strongly in the following extract from a work quoted above:—"In the seventeenth century it was with 'thou' in English as it is still with 'du' in German, with 'tu' in French; being, as it then was, the sign of familiarity, whether that familiarity was of love, or of contempt and scorn. It was not unfrequently the latter. Thus, at Sir Walter Raleigh's trial (1603), Coke, when argument and evidence failed him, insulted the defendant by applying to him the term 'thou':—"All that Lord Cobham did was at *thy* instigation, *thou* viper! for I *thou* thee, *thou* traitor!" And when Sir Toby Belch, in *Twelfth Night*, is urging Sir Andrew Aguecheek to send a sufficiently provocative challenge to Viola, he suggests to him that he 'taunt him with the licence of ink; if thou *thou'st* him some thrice, it shall not be amiss.' To keep this in mind will throw considerable light on one early peculiarity of the Quakers, and give a certain dignity to it, as once main-

tained, which at present it is very far from possessing. We shall see that, however unnecessary and unwise their determination to 'thee' and 'thou' the whole world was, yet this had a significance; it was not, as now to us it seems, and, through the silent changes which language has undergone, as now it indeed is, a gratuitous departure from the ordinary usage of society. Right or wrong, it meant something, and had an ethical motive; being indeed a testimony upon their parts, however misplaced, that they would not have high, or great, or rich men's persons in estimation; nor give the observance to some which they withheld from others. And it was a testimony which cost them something. At present we can very little understand the amount of courage which this 'thou-ing' and 'thee-ing' of all men must have demanded on their parts, nor yet the amount of indignation and offence which it stirred up in them who were not aware of, or would not allow for, the scruples which induced them to it."—(*Trench's English Past and Present*, Lecture iii., pp. 165, 166.)

So long as *thou* was in use, applied to a class, a section of the community, its indiscriminate application to persons of every class was a testimony. But now that it has dropped entirely out of the common speech of the nation, the use of it by the Quaker is an unmeaning peculiarity. George Fox says, in his *Journal*, "I was required to 'thee' and 'thou' all men and women, without any respect to rich or poor, great or small," vol. i., p. 72. He used these expressions to shew that he refused to acknowledge the distinction between rich and poor, great and small. In the mouths of Friends now they convey no such meaning, but appear simply as a tradition of the elders.

2. Is the Quaker practice borne out by Scripture? To adduce, in answer to this question, the passages which enjoin upon us a regard to truth generally, and to say that these decide it against the ordinary practice, is to assume the point in hand, and not to prove it. And if it could be shewn that Scripture usage was uniformly

against the use of *we* and *you* for a single individual, and in favour of *I* and *thou*, even this could hardly be regarded as conclusive. For, although a practice found no precedent in Hebrew or Greek, it would not follow that it must be inadmissible in English. But, turning to the Bible, what are the facts of the case? First of all, it must be admitted that both forms of expression, the singular and the plural, occur in the epistles of Paul. The word *we* is equally familiar to the reader of these epistles with the *I*. "We beseech you, brethren, and exhort you by the Lord Jesus,"—"We then, as workers together with Him, beseech you," &c. &c. The reply to this is easy; that in many of these epistles another name is associated with that of Paul, or sometimes more than one; and the *we* may therefore be understood as referring not to himself alone, but to all those whose names stand at the beginning of the epistle. Still it is obvious, from the frequent use of the singular pronoun *I* in the same epistles, that the subject matter is to be regarded as the work of one individual. When, therefore, such expressions occur as, "We beseech you," "We do you to wit [or give you to know] of the grace of God," &c., it might be a question whether they are to be regarded as implying more than, *I* beseech you,—*I* Paul, the writer of this epistle, inform you.

One passage may be more particularly adduced as favouring this view. In 1 Thes. ii. 18, we read: "Wherefore *we* would have come unto you, *even I Paul*, once and again; but Satan hindered us." A plain reader would understand the apostle to mean that the "*we*" used in the first clause, was equivalent to the "*I Paul*" of the second, that the apostle was here explaining what he intended by the word, and that on his authority it included himself, and himself alone. There is, we are aware, another version which is sometimes adopted of this passage, by which it is made to mean, "We would have come to you (and *I Paul* once and again), but Satan hindered us," but we are not aware that it rests on any good authority. And it seems much more natural to regard

the "once and again" as applying to the whole of the subject, "we would have come once and again," the "even I Paul" as defining the extent of that subject, the one individual writer of this epistle.

This is borne out by what follows, three verses further down: "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone." There can be little doubt that the stay at Athens referred to is that mentioned in Acts xvii. Observe then the circumstances in which this visit was paid. Paul, after leaving Thessalonica, had been followed to Berea by the persecuting Jews, and these having set the people against him, he acted upon the instruction, "When they persecute you in this city, flee ye into another," and accordingly permitted himself to be sent away and conducted to Athens. Silas and Timotheus had probably come less prominently forward, and were thus less obnoxious to the Jews, for we read, "Silas and Timotheus abode there [at Berea] still," Acts xvii. 14. They had, however, a commandment from Paul to come to him with all speed. His anxiety on account of the Thessalonians led him to send Timothy to see them—either at once from Berea, or after meeting himself at Athens. When Timothy was at Thessalonica, Silas either accompanied him, or was engaged in some similar mission in Macedonia, for of both we learn (Acts xviii. 5) that they came *from Macedonia*, and joined Paul, not at Athens, but after he had left Athens, at Corinth. One thing is plain that the words "left at Athens alone" apply to Paul himself, that neither Silas nor Timotheus shared his solitude in the Grecian capital. And yet the expression which he uses in the epistle is, "*we thought it good to be left at Athens alone*," εὐδοχήσαμεν καταλείβεσθαι ἐν Ἀθήναις μόνοι, 1 Thes. iii. 1. The names of Silvanus (Silas) and Timotheus are associated with Paul's at the beginning of this epistle. But the "we" of this verse includes neither of these, but only Paul, the writer of the epistle. Obviously he saw no impropriety in speaking of himself and his own circumstances in the plural. And this being the case, we see no necessity for binding our-

selves to the Quaker phraseology, and using *I* and *thou* in every case for the singular, when others use *we* and *you*.

The practice of other apostles is at least consistent with the above view. Peter does not associate any other with himself in his epistles. And yet he begins his second with these words:—"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with *us*;" and so again (ver. 17, 18) he says:—"For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven *we* heard, when *we* were with him in the holy mount." The only others who had heard this voice with Peter were the sons of Zebedee. Of these James had already suffered martyrdom, so that John was the only living fellow-witness with Peter of the transfiguration. But no mention has been made of John, and it cannot for a moment be supposed that he is associated with Peter in the authorship of this epistle. While using the word "*we*," therefore, Peter must be regarded simply as detailing his own experience, telling what *he* had heard when he was with Jesus on the holy mount.

Passing from Peter to John, the epistles of this latter apostle are always supposed to be from himself alone, and the very frequent use of the word *I* confirms this belief. And yet observe in what manner the first epistle opens:—"That which was from the beginning, which *we* have heard, which *we* have seen with our eyes, which *we* have looked upon, and *our* hands have handled, of the Word of life; (for the life was manifested, and *we* have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto *us*;) that which *we* have seen and heard declare *we* unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write *we* unto you, that your joy may be full. This then is the message which *we* have heard of Him, and declare unto you," &c. &c., 1 John i. 1-5. If

the date commonly assigned to this epistle be correct, it was written far on in the century. There must have been at the time few, if any, survivors, who had been eye-witnesses with John of the doings of the Lord Jesus in the flesh. Probably no other apostle was in life when he wrote. No one, at any rate, is represented as a joint-author with John. The "we," therefore, must be regarded as equivalent to *I*; and, taking Scripture as our rule, there can be no impropriety in adopting the style—"That which we have seen and heard declare we unto you,"—even when the author is a single individual. A pronoun originally plural, may legitimately be used of a single individual.

It is curious to observe how Friends, with all their testimonies on this point, are yet found sliding into the common practice. The *Friend* is a monthly journal devoted to the interests of this Society. It would be difficult to say whether the *editor* or the *editors* of the *Friend* should be regarded as the more correct form of speech, for both are found in the same number of this journal. But the editorial articles have uniformly the editorial "we." So have the reviews, and yet each of these is probably written by a single individual. Letters in this periodical generally conclude with "*thine* respectfully," or "*thy* Friend." And yet they are referred to as coming from "*our* correspondent." For instance, in the editorial columns of the number for the fourth month of this year (1858), we read—"The letter of *our* correspondent 'G.,' which will be found in another part of *our* columns." And, turning to the correspondence, we find a letter addressed "To the *Editor* of the *Friend*," and signed, "*Thy* Friend, G." So, in the number for the sixth month, a letter appears "To the *Editor* of the *Friend*," beginning, "Respected Friend," and ending, "*Thine* sincerely, T. H." And immediately after the letter is referred to in the following words,—"*We* feel greatly obliged to Dr. H. for the corrections he has made in *our* report of his interesting lecture, especially as *we* have reason to believe others of his audience fell into the same errors as *we* did.—Ed. F."

If Friends *will* advocate the use of a peculiar phraseology,

let them at least be consistent. If it be wrong to apply a pronoun in the plural to a single individual, then let the editor of the *Friend* adhere to his theory, and say, *I*. Or if there be more than one editor, and if the articles are the joint composition of two or more individuals, entitled thus, upon the Quaker hypothesis, to use the "we," let their correspondents be consistent, and sign their letters, *Yours* respectfully, or, *Your Friend*. But surely it is the height of absurdity for a journalist who stickles for verbal accuracy in the use of the pronouns, to acknowledge a letter from "*our* correspondent," and our correspondent to sign himself "*thy* Friend." Such inconsistencies as these afford one of the strongest testimonies against the tenability of the Quaker view.

NAMES OF MONTHS AND DAYS.

To this subject Gurney thus refers:—"There is another particular connected with the plainness of speech peculiar to Friends, of which a very brief notice will be sufficient. It is their practice, as my reader is probably aware, to avoid the commonly adopted names of months and days, and to indicate those periods by numbers, according to the order of their succession; as, the *first, second, or third month*; the *first, second, or third day*, &c. Their reason for making this alteration is simple and forcible. All the days of the week, and many of the months of the year, have received the names by which they are usually described in honour of *false gods*. Thus, January is the month of Janus, Thursday the day of Thor, &c. This relic of heathenism is not only needless and indecorous, but, according to our sentiments, is opposed to the tenor and spirit, as well as to the letter, of those divine commandments addressed to the Israelites, which forbade the use of the names of false gods, and every other the slightest approach to idolatrous practices."—(*On the Society of Friends*, chap. xii., pp. 432, 433.) The following is the concluding paragraph of a letter on this subject, "From the Meeting of Sufferings in London, the sixth day of the seventh month, 1751:"—"Seeing,

therefore, that these appellations and names of days, months, and times, are of an idolatrous and superstitious original, contrary to the divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful friends and predecessors in the truth, for the sake of which they patiently endured many revilings; let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the Gospel, nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and scriptural way of expression: thereby following the example of our worthy elders, and coming up in a noble and honourable testimony against these, and all other remains of idolatry and superstition."
—(*Rules of Discipline and Advices*, third edition, p. 77.)

The objection taken by Friends to the names of the months and days in common use is, therefore, that these names are idolatrous; and the passages to which Gurney points us as opposed to the practice are these: Ex. xxiii. 13; Josh. xxiii. 7; compared with Deut. xii. 3; Ps. xvi. 4. One would scarcely have expected an expositor, the advocate of a spiritual system, to have based a theory upon so literal an interpretation of one or two texts in the Old Testament Scriptures. To take the same line of argument in other instances would be to condemn what was not only harmless but praiseworthy, and to debar men from using those faculties with which God has gifted them. The second commandment says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Literally interpreted, this command forbids not only sculpture, portrait-painting, and photography, but the making of plans and charts, the exhibition by drawings of the forms of the various races, living or extinct, with which the world has been peopled, or of the different instruments and engines which men have constructed to minister to their power, or comfort, or convenience. Science and

art are too far advanced now to part with such efficient aids; and it would require a singularly constituted mind to believe that the Deity had forbidden their use. But yet the argument from Scripture is equally legitimate with that which we are now considering as employed by Friends. The Bible says, "Thou shalt not make any likeness," just as explicitly as it says, "Make no mention of the name of other gods." And the inference has likeness in the one case as well as in the other, that the letter killeth, while the spirit giveth life. In interpreting the command about idolatry, it is plain that the *name* is put for the *thing*; that *mentioning the name* is equivalent to *cherishing the spirit*, and that this is in reality that against which we are cautioned.

As to the literal naming of false gods, it is often impossible to avoid it, especially if any protest is issued against their worship. The very letter quoted above contains in it not only the names of the several days of the week and months of the year, but also the names of the gods from which each of these is derived. Scripture itself names again and again false gods and goddesses, speaks of Baal and Ashtarothe, of Baalpeor and Baalzebub, and a host of others. Take one passage for example:—"Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim," 2 Kings xvii. 29-31. The writer of this chronicle introduces no periphrasis in these instances. He does not say, the image of Nergal; the idol called Ashima; Adrammelech and Anammelech, the so-called gods of Sepharvaim. He uses language in its ordinary acceptation. He gives to the objects of worship of the heathen their customary appellations. He does not scruple to speak of them as *gods*, although elsewhere Jehovah is heard to say, "Besides me

there is no God. . . . Is there a God besides me? yea, there is no God; I know not any," Isa. xlv. 6, 8.

The months of the year are sometimes in Scripture named numerically, but not always. In the later books of the Old Testament, written during the captivity, we find other names occurring, as—*Sebat*, Zech. i. 7; *Chisleu*, Neh. i. 1, Zech. vii. 1; *Adar*, Ezra vi. 15, Est. iii. 7, 13, &c.; *Nisan*, Neh. ii. 1, Est. iii. 7; *Elul*, Neh. vi. 15; *Tebeth*, Est. ii. 16; *Sivan*, Est. viii. 9—names supposed to be of Persian origin, and some of them very possibly referring to objects of heathen worship.

When we come to the New Testament, we find that similar freedom of language is employed. We read of *Jupiter* and *Mercurius* (Acts xiv.), of the *priests* of Jupiter offering to do sacrifice, although a verse or two later, these idolatrous services are spoken of as *vanities* (ver. 15). Places are named without hesitation which were called after heroes and great men—*Cesarea*, *Alexandria*, *Appii Forum*, &c. It would be difficult to see how such things could be avoided, and language continue to be intelligible. But yet to our mind they seem no less liable to objection than the names to which the Quakers object. If it be wrong to date a letter *July* or *August*, can it be right to date it from *Cesarea*, or *Alexandria*, or *Rome*? If it be wrong to speak of *Sunday* or *Monday*, can it be right to talk of a ship whose sign was *Castor* and *Pollux*? If to speak of *March* is to evince symptoms of a return to idolatry, how is Luke to be justified in representing the apostle as standing "in the midst of *Mar's* hill?" What shall we make of our own *St. Ives*, *St. Neots*, *St. Leonards*, *St. Andrews*, or of the numerous *St. Johns* in all parts of the world? If to speak of *Saturday* be an offence to truth, what shall we say of the planet of *Saturn*, of *Jupiter*, of *Mars*, of *Venus*? Must we invent a new vocabulary of astronomical terms, and alter the nomenclature of the heavenly bodies? These are consequences which it becomes the Quakers to ponder, for they flow legitimately from their practice in naming the days of the week and the months of the year.

Some of the foregoing questions Quakers do attempt to answer consistently with their own principles. For instance, on turning to "An Account of the Times and Places of the Meetings for Worship and Discipline of the Society of Friends, &c.," 1858, we were unable to find any single name beginning with *Saint*. But in Huntingdonshire we found, both in the "Account" and in the accompanying map, the name *Ives*. If this is the practical answer which Friends give to one of our questions above—what shall we make of our St. Ives, &c.?—it is at least honest and consistent. But it may be doubted whether, if the Society were extending its ramifications further, it would be able to carry the principle through, and always to drop the St. without landing in inextricable confusion. We have heard too of the plain Friend who would not belie his principles by the naming of *Friday* Street, but persisted in calling it *Sixth-day* Street. We hope, for his own sake as well as that of others, that his intention to adhere to what he regarded as the plain truth was never the cause of misleading any as to his actual meaning. And we should have liked to know whether he ever spoke of *Bishopsgate* Street, *Blackfriars' Road*, or *Ave Maria Lane*, and whether he did not think that any of these names smacked of superstition.

Perhaps it will be said that we have not looked fairly at the question; that the confusion at which we have hinted consequent on carrying out the Quaker principle is chargeable not on Friends, but on those who have established an untruthful system; and that whatever may be said as to carrying it further, the change proposed in naming the days and months is simple, and if generally adopted would lead to no confusion. Before, however, any commit themselves to the desirableness of such changes, it were well to consider what is the substitute proposed. In the "Account" referred to above we find such notices as the following:—"Durham.—Quarterly meetings at half-past ten. Winter, first 3d-day in 1st mo. at Newcastle; viz., 5th of 1st mo. Spring, first 3d-day in 4th mo. at Darlington; 6th of 4th mo."

Monthly Meetings. 1. Newcastle. Second 4th-day after the first 3d-day in the mo.; except in the 1, 2, 11, and 12 mo. on the 4th-day on or before the full moon at 10. viz., 4, 6, 8, and 10 mo. at Shields, 1, 2, 11, and 12 mo. at Newcastle, 3, 5, 7, and 9 mo. at Sunderland."—(page 24.)

Whether this combination of numerals, this naming of the hours of the day, the days of the week, the days of the month, and the months of the year by numbers, conduces to plainness of speech, and not to its opposite, we leave the reader to judge. The question of idolatry apart, it seems to us desirable to have some method of indicating a day and hour without having recourse to numerals in all these particulars. And if there be no objection to the common names, we should say that "the first Tuesday in January at $\frac{1}{2}$ past 10," conveyed a more distinct impression to our mind than "first 3d day in 1st mo. at $\frac{1}{2}$ past 10." And so in other instances.

PLAINNESS OF APPAREL AND FURNITURE.

Plainness of apparel (and, we might add, furniture), is another subject upon which Friends lay great stress. The texts (1 Tim. ii. 8, 1 Pet. iii. 1) to which they call attention are certainly in point, and there is much room for remonstrance as to the folly, extravagance, and pride which is manifested in many quarters in dress and furniture. Where we cannot agree with Friends is as to the precise point at which they draw the line, or the remedy which they propose for the evil. It is notorious that it is not the costliness of the material which shocks the Quaker, but the shape and colour of it. If the purple be avoided, the fine linen is not objected to. The richest stuffs are used by the wealthier classes. But it is plain that there may be as much pride and vanity in regard to the texture of a garment as in regard to its fashion and cut. The real offender, in many cases, is not the one who adopts the newest pattern, the most novel fashion, because it is thought becoming, but the one who exceeds what he can prudently afford in the purchase of clothing

(or furniture), in order to keep up appearances; who does not measure his expenses by his income, and by the extent of his liberality, but by the sums which others in the same station of life are found to lay out; or, on the other hand, the one who, under the pretext of prudent economy, is the slave of that covetousness which is idolatry, and, becoming mean and niggardly in his habits, does not use for himself or for others those gifts of which God has made him the steward.

Friends profess to draw the line in dress between *use* and *ornament*. "We ought to distinguish between *clothing* and *ornament*. Clothing is intended to cover and protect the person; ornament to beautify it. The former is necessary, both for the maintenance of decency and for the preservation of health; and the provision which is made for it in nature, calls aloud for the tribute of thankfulness to the Author of all our mercies. The latter is altogether needless for the body, and evidently hurtful to the mind. The world has mixed ornament and clothing together. Some parts of dress are made to serve the purpose of clothing, and others that of ornament. Now, it is the principle of Friends to retain those parts of dress by which the body is *protected*, and to disuse those by which it is only *adorned*."—(*Gurney on the Society of Friends*, chap. xii., p. 444.) Our author, indeed, modifies his statement in the next paragraph by remarking, that "the materials of our clothing may fairly be regulated, to a great degree, by our circumstances in life." The question may, however, be raised, Is the line a true one? Is the distinction, in the main, a just one, which is drawn between use and ornament? If set up at all, does it not preclude any such exceptional case as that alluded to? If best wisdom dictates that the plainest and least ornamental dress is the most suitable, then there could be no changes whatever, and not only are the present fashions unjustifiable, but the style of dress for which Quakers contend is unjustifiable too. If only one form be allowable, by what token does it appear that it is exactly that which ruled in the days of the Jameses, or Charleses, or

Georges? If we are to go back so far, why not have the leather breeches of George Fox, which were made with more regard to use, and less to appearance, than the more fitting garments of modern Quakers? or why not have the Jewish robe, the seamless coat, of Gospel times? why not the "coats of skins" worn by our first parents," such as "the Lord God made" to clothe His creatures? Surely, if dress is to be a matter of formal regulation, the earliest, the divine pattern, ought to be the model!

In contending against ornament, Friends seem to forget that the beautiful everywhere pervades the works of Nature—that the earth is not clothed in one sombre hue—that the brilliancy of the flowers of the field is such as Solomon in all his glory could not cope with—that the strongest and most powerful forms are fashioned with an ease and grace which delight the eye—that the finest models of architecture are those which approach most nearly to what has been observed in some of the works of the great architect, the Creator. In the works of creation there is not that divorce which Friends seem disposed to effect between use and ornament, between the convenient and the beautiful, but the two are most closely combined. And therefore it may be inferred that it is no part of a really good taste to avoid everything which savours of the ornamental. Admitting that there is much foolish foppery in dress and attire, that a false taste is often the standard of fashion, and that much valuable time is spent on the toilet which might be more profitably employed; what we assert is, that the stand is taken at the wrong point when it is argued that ornament should be discarded; that there is nothing really estimable either in a coarse and ungraceful appearance, or in a methodistical prudery; and that the gravest offences to good taste and Christian simplicity lie in the foolish combination of coarse manners and fine clothing, the attempt of some one whose means, or education, or habits, fit him only for the society of the ignorant or low-bred, to ape the manners or affect the dress of those who move in very different circles. Pride and vanity have much more to do with such acts

than with the wearing of a diamond ring, or a gold chain, on the part of a peer, or a gentleman of fortune.

Now, as we observed on entering upon this branch of the subject, if the views of Quakers be not a source of strength, they must be of weakness. If their practice here cannot be defended as that which is alone consistent with truth, then it must be condemned as foolishly scrupulous. To be ever shaping their language to an artificial and conventional usage, to be ever shaping their garments after a precise and singular pattern, requires some expenditure of time and attention. To cast their thoughts into a conventional mould, to assume a uniform external appearance, is to lose, in a measure, their freedom of thought and individuality of character. To publish by a badge that they are Quakers, is to represent the truth as if it were tied to a form, and to invite others to be formal in their intercourse with them, and thus to lose many opportunities of seeing men as they are. It is, moreover, to sink their protest against the ceremonial practices of others. After professing to regard Christianity as a spiritual religion, it is to proclaim to the world that they need some formal method of giving expression to their views. After declaiming against every outward rite as pandering to a narrow and sectarian spirit, it is to take refuge in what themselves style a "hedge" of separation from others. It is worse than this. It is to erect a hedge, to assume a badge, without the shadow of authority. The signs in which others enshrine themselves have some meaning, and can plead some show of consistency with Scripture. Baptism with water, whether administered by immersion or by sprinkling, to adults or to infants, can refer to texts of Scripture, and say, This is the legitimate following out of these. The supper, as commonly observed, can point to the "Take eat, drink ye all of it," and give itself out as the fulfilment of a divine command. Priestly robes, consecrated buildings, sacred music, instrumental and vocal, have all some ground to fall back upon in the pages of the Bible. The interpretation may be faulty. A

text may be wrested from its meaning. But there is at least a show of authority. But if the Quaker practices referred to are not the emanations of best wisdom, if they are not defensible as the expression of the highest moral and spiritual character, they have nothing on which to rest, and are nothing but "will-worship," a gratuitous and "voluntary humility," which, so far from being praiseworthy, is blameable. They affect to be high and important concerns, but, being self-imposed and not required, are really hurtful by distracting men's minds from the vital and important, the weightier matters of the law.

A PAID MINISTRY.

There is one other practice to which we would briefly refer before closing this chapter, and that is, what Quakers style their testimony against a hireling ministry. Upon the text, "Freely ye have received, freely give," Friends build a theory that ministers should preach freely, in the sense of taking no worldly remuneration for their services, that a paid ministry is in every case bad, and contrary to the will of God. They have accordingly no paid agents, either to conduct their worship or to disseminate their views by preaching. To the doctrine of the Society on this point, as stated by Barclay, we have nothing to object:—"We freely acknowledge, as the proposition holds forth, that there is an obligation on such, to whom God sends, or among whom He raiseth up a minister, that (if need be) they minister to his necessities. Secondly, that it is lawful for him to receive what is necessary and convenient. To prove this I need not insist. . . . That which we oppose in this matter is, First, that it should be constrained and limited. Secondly, that it should be superfluous, chargeable, and sumptuous. And thirdly, the manifest abuse thereof."—(*Apology*, Prop. X., Sect. xxviii., pp. 328, 329.) Only we might be disposed to interpret somewhat differently from Barclay his expressions, "superfluous, chargeable, and sumptuous." But the practice we refer to is described as follows:—"The Society of

Friends allow no salaries for the support of their ministers, believing it right that they should minister to their own necessities. The ministry never was designed for a *trade*, for the true ministers do not take the oversight of the Church 'for filthy lucre, but of a ready mind.'"—(*Bates, Doctrines of Friends*, chap. x., p. 225.) Again, as shewing that the theory of the Society is that ministers *as such* should not be paid, we may quote the following sentences from the same work:—"But the Society of Friends have never put their ministers on a worse footing than the *poor* among them. We feel ourselves bound to administer to their necessities as well as to the necessities of others in like circumstances. . . . If our ministers need pecuniary aid, we afford it, and consider ourselves bound to do so, as well as to relieve the necessities of the *poor* who are not in this station."—(pp. 225, 226.) The language of Gurney is to the same purpose:—"There is not one of them [the ministers of the Society], who is truly called into the work, who would dare to receive from the hands of men a payment for his labours, lest he should thereby sin against God, who requires of him a willing sacrifice, and should for ever prevent the effusion of that heavenly oil by which he has been anointed; nor would his brethren dare to propose such a payment to him lest a curse should come upon them—the curse of spiritual darkness and desertion—for presuming that the free gifts of God might be purchased for money."—(*On the Society of Friends*, chap. vii., p. 263.)

One reason why it has been found so difficult to meet and expose the Quaker error here, has arisen from the opinions which have so generally prevailed as to what worship distinctively is, and the feeling that it is the duty of the minister as such to *conduct worship*. Worship is supposed to consist in certain formal acts, and for the proper conducting of social worship it is considered necessary that it should be presided over by a functionary termed a priest, or clergyman, or minister. Persons may differ as to what the acts are which go to constitute worship. The Papist believes that he is worshipping God when engaged in the service of the mass; the Protestant

when in any of those exercises which are more peculiarly practised on the first day of the week. Different estimates may be formed as to the relative importance of these various exercises. Some esteem the services of the Church as the principal thing. So long as the ritual is complied with, the liturgy regularly read, the portions for each day gone over in order, the rites administered according to the prescribed form, so long all is considered well. A sermon may or may not be preached. It is at best but an unnecessary appendage. To others, again, the sermon is everything. Custom requires that there should be singing and prayer before and after. But these are only accessories. The momentous question on returning from church or chapel is, What was the text? And to have no sermon would be regarded as equivalent to having no meeting. But on the whole, that which is transacted in church or chapel—superintended by the minister—is supposed by those who frequent it to be worship. We do not say that wider and more comprehensive views are never entertained. But what we do say is, that most men are under the belief that, when within the walls of what they style a place of worship, joining in a liturgy, or listening to the voice of a minister, or, as in the case of the Quakers, keeping due silence,—they are engaged in what is, *par excellence*, worship.

Now, the idea of worship which we gather from the page of revelation is something different from this: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. xii. 1. "By Him, therefore, let us offer the sacrifice of praise unto God continually, that is, the fruit of our lips, giving thanks to His name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased," Heb. xiii. 15, 16. The life of the Christian should be one continual act of worship. His daily avocations, his trade, or business, or literary pursuits, his intercourse with others, should be all regulated by a regard to the divine will. And when, after search-

ing this record, and deducing from it the path of duty, he pursues that with a steady, unflinching determination not to be turned to the right hand or to the left, he is presenting his body a living sacrifice, and therefore worshipping God in spirit and in truth. When, considering his position and circumstances, his gifts and abilities, and opportunities of usefulness, he shapes for himself a walk in life, and proceeds in it with an eye to the glory of God, he is rendering to God the homage of his heart and life: and, in doing so, he may fairly count upon the promises: "O taste and see that the Lord is good: blessed is the man that trusteth in Him. O fear the Lord, ye His saints: for there is no want to them that fear Him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing," Ps. xxxiv. 8-10. "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones," &c., Prov. iii. 5-8.

Now, with respect to the ordinary Christian, the man of trade or business, it is plain that his religion does not ignore money to him, but sanctifies it; does not make it sinful for him to receive a fair remuneration for his labours, but provides that that will be held by him as a steward of the mercies of God. And the principle of the thing is not affected in the case of a minister by his having to do more directly and more exclusively with sacred things. On the old theory of clergy and laity there might be a difference in the principle, for the one class transacted with God for the other, and a broad line was marked between the sacred and the secular. But if every Christian is a priest, if a life of trade may be a life of worship, and yet the tradesman receive pay for his work, we cannot see how a life in the ministry, being also a life of worship, the minister may not receive pay for *his* work. We are as ready as any to grant that the gift of God is not to be purchased with money; that the servant of God is never

to hold out the inducement to any that a pecuniary consideration—that anything short of faith in Christ—will obtain for him the favour of God, or bring him one step nearer heaven. We cheerfully acquiesce in the Scripture doctrine that the disciple should go forth, “taking nothing of the Gentiles.” But what we contend for is, that the Jews—the spiritual Israel—are under obligations to convey the glad tidings to all within their reach; and, in order that the spiritual gifts of one may be the more continuously employed, that others are authorised to undertake his temporal support. We believe that every disciple is called to minister of the grace of God as he has received, and that the obligation devolves not upon one class alone, but upon all, freely as they have received, freely to give. And if convenience, and common sense, and practical utility, dictate the propriety of some members of the Society undertaking more peculiarly the work of the ministry, that others are not released from the obligation, but bound to share in some way the burden. We hold that no man can worship God by proxy, but that each must have personal communion with God, and live in constant recognition of His claims upon him. But we hold, on the other hand, that, if a life of trade is not sinful, if it consists with a continual worshipping of God, the means which are amassed in its course must be made in some way to subserve direct evangelistic work.

To bring out our meaning the more distinctly, let us consider what the work of the ministry properly speaking is. Let us hear the apostle: “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may

grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love," Ephea. iv. 11-16.

The work of the ministry, according to this statement, is not the conducting of public worship, but it is the edifying of the body of Christ, the bringing of men into such a state as that they will worship God in spirit and in truth. It is the putting forth of spiritual energies to reclaim the erring, to convict the hardened, to confirm the doubting, to strengthen the weak, to comfort the mourning, to convert the sinner from the error of his ways, and to build up the saint in his most holy faith. Now this is a work requiring time, and study, and diligent application. The skilful physician must know something of the constitution of his patient, and also of the power of his remedies. And the able minister of the Gospel must be acquainted with the hearts of men, with the objects on which they are set, the motives which influence them, the arguments by which they are swayed. He must be acquainted, too, with the nature and potency of the remedy he is to apply. He must know the value of Gospel truth from its preciousness to his own soul. He must be "ready always to give an answer to every man that asketh a reason of the hope that is in him, with meekness and fear." He must be familiar with the contents of the sacred volume, and able to apply them to the cases with which he daily comes in contact. He must "preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." And that the freshness and point of his teaching may not be lost, he must "give attendance to reading, to exhortation, to doctrine." He must "search the Scriptures," "comparing spiritual things with spiritual," go over the whole field, breaking up the fallow ground, digging as for hid treasure, that he may be "thoroughly furnished unto all good works," and, as a "scribe instructed unto the king-

dom of heaven," "bring forth out of his treasure things new and old."

But the time which is necessary for all this will be sadly interfered with, if, for the support of himself or his family, he has to engage in trade or business; if he has to follow another calling, in order to make a livelihood. The true minister will never be ashamed to work for his bread when occasion calls; to let his hands minister to his own necessities, and to those of others, if need be. But if he would "neglect not the gift that is in" him; if he would "meditate upon these things; give himself wholly to them, that his profiting may appear to all;" if he would "continue in them, and in doing this both save himself and them that hear him," 1 Tim. iv. 14-16, it is surely better that he should be free from such cares. And if "the Lord hath ordained, that they which preach the Gospel should live of the Gospel," it seems a piece of arrogant presumption for men to step in and ordain that they which preach the Gospel must get their living from some other source. If some give themselves to be teachers for the sake of Christ and His Church, they may surely look to the body of Christ for their livelihood. If it be the duty of some to "give attendance to reading, to exhortation, to doctrine," and not to trade and merchandise, it must be the duty of others to contribute to their maintenance.

In making these observations, our intention is not to defend the practice of other Churches. We have nothing to say in vindication of those who, for filthy lucre's sake, set up to be teachers. Nor do we pass any opinion as to the way in which ministers are appointed and paid in other sections of the Church. What we do say is, that all giving and receiving of payment in connection with preaching is not necessarily sinful. Let the teacher feel that his security lies not in church-rates, tithes, pew-rents, bonds or promises of men, but in the word of that God who cannot lie. But let him not fear, if really called of God, if fitted with the requisite gifts and abilities, let him not fear to give himself to the work of the

ministry. Let him not be afraid to point out to men their duty in this respect, to shew them their responsibility in one way or other to contribute to the maintenance and dissemination of Gospel truth, and, for himself, to cast all his care upon God. It may not devolve upon him to follow always the same formal routine, to preface his remarks with the customary singing or the customary silence. But having received a gift for edification, let him not refuse to use it. It may be necessary, for the maintenance of order, and for the checking of presumption, that his gifts should be tested in the presence of others before he is recognised as an accredited agent to disseminate their views. It is, above all, necessary that they who teach others should be themselves taught of God. But what we say is, when a gift is discerned and recognised in any individual, let it be cultivated, not necessarily by encouraging him at once to speak in a meeting, by pushing him forward into a position fitted, it may be, from his youth and inexperience, to foster presumption and pride—but by inciting him to study, to add to the stores of his knowledge, to improve his faculties so as to bring at length the powers of a well-balanced and well-disciplined mind to bear upon the elucidation and enforcement of Gospel truth. Surely there is nothing degrading in the idea of either giving or receiving money for such a purpose as this. The man who receives it may do so in all humility, feeling that he is not independent, but that the other members of the body are needful as well as he. The man who gives it may do so with all self-respect, feeling that he, too, is acting a part in extending the bounds, and deepening the influence of the Church of Christ.

We are quite aware that the doctrine is liable to abuse. We are not insensible to the danger of its being perverted, so as to give rise to a class of spiritual tyrants, on the one hand, or of dumb dogs that cannot bark, on the other; either of men who will “lord it over God’s heritage,” and exalt themselves unduly, or of men who will flatter the vices, and pander to the baser passions of human nature. We know how apt all men are to take up the belief that

in contributing to the erection of a building, or the support of a minister, they are necessarily doing God service; and to fancy that this money equivalent will stand them in stead for personal piety. But with the knowledge of all this, we do not hesitate to say that Friends are wrong in contending that there should be no paid agents; and that they have suffered by the error.

If, as we believe, there is nothing in Scripture to favour their view, little can brought in its defence from any other quarter. As no man among Friends selects the ministry as his sole calling, no one can be expected to give to the study of divine things his principal thoughts. For six days in the week the minister is occupied with the cares of business, and when he stands up on the seventh, it is not to lay before others the results of careful research into the oracles of truth, but to speak what may be suggested at the moment. If we believed that this was the method which God had ordained, we could suppose it possible that it was the one most suited for edification. But being doubtful as to the premises, we cannot admit the conclusion. It stands to reason that those who give most time and thought to the acquisition of knowledge on any subject, should have most to communicate upon it. But if men refuse to exercise their powers, if they will not employ the means placed at their disposal, is it to be wondered at that God should not favour them with immediate revelations of His will? If even ministers must betake themselves to other occupations for a living, and a multitude of secular cares divide their thoughts, is it matter for surprise that their weekly exhortations should be often vapid and rambling, that their hearers should complain that they are not fed, and seek for intellectual and spiritual nourishment elsewhere?

It is worthy of consideration, too, whether this refusal to pay the ministry has not led in some instances to a conventional morality. The temptation at all events is strong—when the annual call for tithes is made, when nothing less than the legal amount must be surrendered—to compound by some plausible compromise that nothing more

shall be taken ; and while obtaining the credit of the protest, and of submission to a forcible restraint, to lose as little as possible more than others by the transaction. We do not deny that there are many honest Quakers who would willingly suffer the loss of all things rather than forfeit their testimony. But what we affirm is, that if there be not a clear line in morals between payment and non-payment, the erection of a formal one must have a tendency to lead to a merely formal adherence to the principle. The giving of money in connection with religious teaching or worship is the thing which is objected to. And hence, if there be no formal payment made, some may satisfy themselves that they have adhered to the principle, while winking at a compromise which virtually involves it.

But what makes us more than anything suspicious of the theory is, that Friends do not rigidly adhere to it themselves throughout. Barclay, we see, grants "that there is an obligation upon such, to whom God sends, or among whom He raiseth up a minister, that (if need be) they minister to his necessities. *Secondly*, that it is lawful for him to receive what is necessary and convenient."—(*Apology*, Prop. X., Sect. xxviii., pp. 328, 329.) And Gurney says of those labouring in the ministry among Friends, that "it is a practice generally prevailing in the Society to pay the expenses of their journeys, and to maintain them during the course of their labours."—(*On the Society of Friends*, chap. vii., p. 257.) Now, we cannot see how this practice is to be reconciled with the general theory of having no paid agents, and with the strong statements of Gurney himself as quoted above. If, in certain circumstances, the Society is justified in maintaining its ministers, we cannot see how it should hold as a rule that it ought not to maintain them. The mere accident of travelling is surely not sufficient to do away with the value of a testimony. Neither can the question of time be supposed materially to affect it. What is lawful for a year can scarcely be proved to be unlawful for a lifetime. If ministers may preach for a year or upwards, and be supported by the Society, it would be hard to convince

us that the term of their ministry might not be indefinitely prolonged, and their maintenance derived throughout from the same source. In fact, George Fox himself to the end of his days was a travelling missionary. It does not appear that he had any other ostensible occupation, or that he thought it necessary to work at a trade for his living.

Of course we shall be told that George Fox had no salary, that none of the Quaker ministers have salaries, that the most which is done for them is to pay their expenses, and supply their necessities for the time. But this does not alter the principle; it simply reduces the question to one as to the amount of the remuneration. There is, perhaps, not a Church upon earth which would admit as a rule that its agents are overpaid. In some instances, as in the case of the Methodists, there is an attempt made to proportion salaries to the wants of the individual labourer, to make them vary according as he is married or unmarried, possesses a large or a small family. In some instances, as in Romish fraternities, there is a vow of perpetual poverty, a living continually upon alms, though it does not appear that these or any other formal regulations have been sufficient to check the spirit of covetousness. When Quakers refuse to do anything further than simply *pay expenses*, or treat their ministers as the *other poor* amongst them, they do not stand out from all the world as occupying a position with which others have nothing in common. The main features of their practice are to be found elsewhere.

And the line which they attempt to draw between the payment of expenses and the payment of salary is more plausible than just. Who shall define with precision what are necessary expenses? Who shall say whether a sixpence more or less might not have been consumed on the item of food? Who shall calculate the exact amount of tear and wear in the article of clothing? Who shall say to what extent one whose necessary expenses are paid is justified in availing himself of railways and steamboats, of post-chaises and other modes of conveyance? Then, supposing all these things to be met by the allowance, is

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there no further obligation on those who have taken upon themselves the support of a minister in regard to intellectual alimment? If his time is devoted entirely to the interests of the Society, has he no claim upon their liberality here? Surely he who is to propagate the truth should avail himself of every possible channel of information. He who is to repel error should be armed at every point. There is no sin in his profiting by the labours of others, whether in their researches into the kingdom of Nature, or in their investigations on the book of inspiration. If he would be acquainted with the progress of art and science, with the problems which are perplexing men's minds, if he would know the channel in which their thoughts are being turned, if he would be able to read the signs of the times, and to adapt his exhortations and addresses to the wants of the age, and apply skilfully Gospel remedies to crying evils, it is desirable that he should have access to a well-stocked library, that he should have some acquaintance with the current literature of the day, that he should have by him books on Bible studies. Now, for all this money is necessary, and they who have undertaken his maintenance may surely *dare* to contribute for this end. Even though there were no stated salaries, we see no reason why Friends should consider themselves restricted in the amount of their contributions to what they are pleased to call *necessary expenses*.

The circumstance to which we have been adverting has, we believe, had its share in conducing to the present weakness of Quakerism. Study for the ministry was a thing, of course, out of the question. If any took to it in after life, it divided their thoughts with other occupations. The preponderance of preachers has been largely, we believe, on the side of the female sex, their time being usually more at their command. The bolder masculine intellects have for the most part been occupied in trade and business. The faculties which might have been expended on logical analysis, or critical enquiries into the meaning of God's word, have been applied to the affairs of 'change, the counting-house, the shop, and only a small portion ex-

pended upon the elucidation of Gospel truth. This result has been of course helped by the estimate in which Scripture has been held. A ministry periodically inspired to give forth its own utterances, rather than to enforce the doctrine of apostles and prophets, had little need of study; and, therefore, though six days of the week were spent in other avocations, the theory allowed that the most wholesome counsels and exhortations might still be administered on the seventh. Let Friends ponder the question, Has the justness of the theory been established by the facts of the case?

Further, the Society of Friends has had to bear the reproach of being the least missionary branch of the Church. Do not the above considerations serve in some measure to explain this? The idea of a man who should live by the Gospel, who should throughout life be regarded as the agent of the Church, who should have a claim for support upon those holding the same views of truth, was studiously excluded from their theory. One might be temporarily employed in this work, but he must have some other calling to fall back upon for the supply of his temporal wants. These circumstances, to say the least, were unfavourable to the formation of any permanent missionary enterprise. They were not such as were likely to call forth either missionary zeal on the one hand, or a large-hearted liberality on the other. If men believed that they *dared* neither give nor take of carnal things in connection with the Gospel, shall we wonder that they should avoid the circumstances of which the giving and taking of these seemed to be a necessary condition? We do not say but that a strong faith might have risen above the influence of the theory, that an earnest man filled with the Spirit, feeling his call to leave all and follow Christ, acting on the impulse of His commission to go and preach the Gospel, and baptize with the Spirit, that such a man might not have risen above conventional usages, and, untrammelled by worldly cares, have laboured in the service of Christ, with the firm conviction that God would provide. But men do not usually rise above their theory, and the theory of Friends being

that in no circumstances was the minister to be supported throughout by the body, each member has naturally chosen some other calling, and the time and constant attention required in its duties has left comparatively few free for even temporary work in the ministry.

Then, in consequence of these things, there has been no proper outlet for the liberality of the wealthier members of the Society in connection specially with their own views. Having no church-door collections, no contributions for the ministry, no missionary undertakings to support, and few personal expenses, they must either hoard up their surplus wealth, spend it in sinful indulgences, or avail themselves of channels not specially connected with their Society for spreading the good news of the kingdom, and promoting the ends of the Gospel. Nor is this the whole of the case. There are in most communities some individuals who are possessed of somewhat elastic consciences, who can trim to the breeze, suit themselves to the feelings of others without participating in them, and turn their very scruples to account for aggrandising themselves. Have there been no instances of this in the case of the Quakers? No men and women who, having studied their characters, and ascertained their weak points, have traded upon these; who, having first established a reputation for sanctity, and enshrined themselves in an atmosphere as impenetrable as any which ever surrounded monk or fakir, have succeeded in raising themselves to an arena in which their actions would not be judged by the same rules with those of ordinary mortals; have sponged upon their more credulous brethren, and while protesting against the corruption of other Churches, have contrived to lead a life of indolence and self-indulgence, and yet to retain an unsullied reputation?

We are not now recommending a system of paid agencies as a remedy for such evils, supposing them to exist. All we contend for is, that the one system is as susceptible of abuse as the other, while we suspect that Friends are blind to this; that having taken up an untenable theory, and believing it to be a true one, they are thrown off their

guard, and do in some cases become the dupes of impostors. We are not now pleading for endowments, or sustentation funds, or pastoral aid societies. All we insist upon is, that money may be paid to a religious teacher as such without sin, and that transactions which are open and above-board are more safe and honourable than when there is any sneaking and extorting under false pretences what would not be claimed as a right. We repeat what we have said above, that the teacher ought in the most fearless manner to proclaim the truth, irrespective altogether of consequences; that his doctrine should not be shaped to the wishes of the people; that he is not to be influenced in its expression by the prospect of a rising or a sinking exchequer; and that he may cherish the most heartfelt conviction that, in adhering to the line of truth and duty, he will be provided for, and suffered to want no good thing. What we say, on the other hand, is, that the hearer, whose heart has been touched by the utterances of the truth, is to feel that he is not sinning, but honouring God in the person of his saints, when he ministers of his carnal things to those who have sown to him spiritual things; and that it is better to receive the scriptural doctrine with all its liability to abuse, than to frame another doctrine which we may think less objectionable, but for which we can plead no authority.

There are other practices of the Society to which, if time permitted, we might refer. There is, for instance, that of *silent worship*. We can understand the propriety of calling upon men to take time for meditation, to commune with their own hearts, to call their thoughts off from the engagements of the world, and reflect upon their position in the sight of God. All this is reasonable and scriptural. But why they should be called upon to *sit still in company*, and what is the virtue of a *silent meeting*, is what we do not so well understand. If a holy influence is communicated, on what principle shall we explain it? Is it the building which sanctifies the act, and are we brought back, after all, in another form, to the doctrine of conse-

crated walls? Or is it the bench of authority, the preachers on the galleries, from whom the emanation proceeds? And are we landed again in the dogma of a priesthood holy by office? Or does the influence rest on all the several members, dwell under each hat and bonnet in the assembly, and need only contact, the congregating of many individuals in one place, to make it felt? Does God delight in dumb show, in mere bodily presence? Is there any more virtue in sitting in a meeting with the hat on, than in sitting in church with the hat off?

We are not quarrelling with the idea of public assemblies. We are not advocating the propriety of the Christian isolating himself and never meeting with his fellows. But what we say is—when disciples meet, let them meet for some purpose. Let them not come to one place, sit still, wait, shake hands, and separate, believing that they have done a good act; when, for all that has occurred, they might as well have been at home. Let the Christian worship God in spirit and in truth. Let him make it the main principle of his life to serve God in all that he does. And when he meets with others, let it be *to edification*. We believe that Friends, by styling their meetings *meetings for worship*, and entertaining formal notions of worship, have had comparatively fruitless meetings. True worship is prompted by the Spirit of God, and the Spirit of God is supposed to excite only by immediate impulses. Hence, to preserve the theory, nothing is admitted, whether of prayer, or praise, or preaching, unless the individual by whom it is uttered is prepared to depone that he or she is directly moved to the act by the Spirit. No discourses can be prepared beforehand, and no idea can be entertained by the hearers (except what may be gathered from previous experience) of what is to be expected. Let Friends alter the name, and call their meetings meetings for instruction, for counsel, for experience, or for mutual edification. Let them believe that they are following out the idea of worshipping God throughout when they prepare for these meetings beforehand, so as to make them conduce to the largest amount of edification. Let them believe that they

are in the path of duty when they spend the best of their time in the study of revelation, when they examine themselves in this glass, when they seek to determine their position by this chart, when they test their principles and prove their conduct by this perfect law of liberty, when they bring the results of their study and reflections for the Christian consideration of their brethren, and the greater intensity of their own convictions in speaking to them that are without. Were they, after reflecting on the wants of those around them, examining the purity of their motives, supplicating an enlarged measure of the Spirit of God, to bring the fruits of their reading and experience before others, in the exercise of mutual forbearance; by the utterances of bold, and faithful, and loving spirits, their meetings might gain immensely in interest, and in real practical value. Acting on the belief that spiritual impressions are made by mind communicating with mind, results would be expected—not from a solemn carriage, a grave and reverential attitude, protracted silence, a subtle electric fluid propagated by bodily contact—but from the expression of truth on the part of those who know it. Something would be uttered worth listening to. And, instead of the cold and lifeless meetings which now prevail, it might be hoped that questions would be started of sufficient interest to engage the sympathies of numbers. A freshness might be imparted to doctrines which now seem threadbare, by the application of thoughtful and earnest men; and those who have long stood still or gone back, might see a goal before them calling for greatly increased energy.

But we cannot now enlarge further upon this subject, or even touch upon others.

CONCLUSION.

It now only remains to sum up, and state in a few sentences the general results of this enquiry, the causes to

which we are disposed to trace the present weakness and decline of Quakerism. These are as follows:—1. The fact of its having been early systematised, and the system accepted as complete, and therefore unprogressive. 2. Erroneous views of the rule of faith. 3. Defective and erroneous doctrines. 4. Empirical mode of treating signs or types. 5. Practical peculiarities.

Other causes there may be which have contributed their share, but of this we feel pretty certain, that these at least have helped to bring the Society to its present condition, and that if Friends expect the sympathies and co-operation of those who now look coldly upon them, it becomes them to consider their position in all these particulars.

Let them, instead of worshipping an idol, acknowledge that there is none other God but one—instead of bowing down to the shrine of George Fox, take it as a first principle that there is none good but one, that is God; and, however they may honour the founders of the Society, believe that it is possible to arrive at higher, and purer, and more perfect views of the truth than *they* attained. Instead of sitting down with the conviction that progress is sinful or impossible, let them rise to the belief that it is a necessary condition of life; and, seeing a large and immeasurable field of enquiry before them, let them be prepared for vast discoveries, and, “leaving the principles of the doctrine of Christ, let them go on unto perfection.”

In seeking this end, aiming at this object, let them take with them that guide which God has put in their hands. Let them believe that “whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.” Let them remember that “all Scripture is given by inspiration of God, and is profitable,” that in it we are to look for the examples, the types which “are written for our admonition.” Let them therefore, instead of waiting for new revelations from God, honour Him by giving attention to the old, by sitting down patiently to the study of the written word; by meditating, like the Psalmist, in God’s holy law; by searching, like the Bereans, the Scriptures

daily; by comparing the statements of prophets and apostles; and, in humble dependance upon divine aid, reading and following the signs of the times.

Let them bring all their doctrinal views to this test, try them by this perfect standard, and not refuse to make any modifications which may be necessary to bring them up to the analogy of the faith. Untrammelled by the names of Fox and Barclay, let them look the subject fairly in the face, and neither cling to what is old nor reject what is novel, except as they can defend their conduct by an appeal to the Scriptures of truth. Looking for deep, and abstruse, and mysterious doctrines in a divine revelation, let them not subject them to the test of any merely human standard. If the Bible reveals much that is beyond their comprehension, let them remember that God is wiser than man, and that what we know not now we may know hereafter. And therefore, with the docility of children, let them accept the record which God has given of His Son.

Let them look in the pages of the Old Testament for a history of the Church in type and figure. Let them see not only in Sarah and Hagar, but in Abraham and his descendants, an allegorical representation of the things of this dispensation. Let them see in the Old Testament a prophetic announcement in type of the New; and accordingly never rest satisfied till every circumstance connected with Israel—its land, its priesthood, its sacrifices, &c.—finds its proper explanation in the fortunes of the spiritual Israel.

And let them conform their practice to the result of these enquiries, not bartering their liberty for any foolish crotchet, tying themselves down to any stereotyped forms, but yet not swerving from the line, however singular and peculiar, which the path of truth and duty marks out.

And as they would commend their system to others and bring them within its influence, let them hold it up to them as a living, powerful, practical system; and as they would "go on unto perfection," let them

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

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